the Instructor

MAY 1950

the Instructor

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OUR COVER

Mother's Day provides the motif for our cover this month. The mother in the picture is Ruby Johnson, wife of W. Claudell Johnson, bishop of the Thirty-first Ward, Salt Lake City. Craig offers a present, Claudia pins a corsage in place, while Richard gives his mother all he has—a look of adoration. Bishop Johnson operates the camera.

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EDITORIAL

Motherhood

What kind of person should a woman be who assumes the responsibility of motherhood? Evidently not one who is concerned primarily with her own superficial pleasures. These pleasures may include possession of a baby as an exhibit to friends, or merely as a plaything, rather than as a major responsibility that often calls for sacrifice of many social pleasures—movies, parties, and travel. Having a baby may mean giving up a good position in the business or professional world with its financial rewards. Instead of helping with finances, this responsibility adds to the family expenses. To the nearsighted this may seem too much to forego for the sake of normal family life. The farsighted, however, look toward the ends of life—its final rewards. Successful motherhood is one of the greatest and most lasting satisfactions that a woman can achieve.

Through many centuries of human history, the preparation of girls for home duties has been the responsibility of their mothers. Thus, native characteristics of mothers—commonly called instincts—and religion have been determining factors in this preparation.

The development of modern science, with its applications to home and family problems, has made it possible for the schools to do much toward the education of girls and young women for motherhood and homemaking.

Home economics courses a generation ago dealt primarily with food, clothing, and shelter. To these have been added courses in household management and, more recently, courses in the non-material aspects of family life—properly called the spiritual.

In this issue of *The Instructor,* we publish a review by Edith Bowen of *The Bible Story of The Creation,* by Mary Alice Jones. This book should be read by everyone interested in the religious education of children. Copies of this and other books of equal merit should be provided for Sunday School and ward libraries, as well as for home libraries.

Sister Bowen is the author of the Sunday School lesson text, *Parent and Child in the Latter-day Saint Home.* It is now available for use in all the Sunday Schools of the Church. It may be purchased from the Deseret Book Company, 50 cents a copy, postpaid. Fathers and mothers might very well study these lessons together in the home, whether or not they are attending the Sunday School class for young parents.

We are pleased to note that the Mother's Day Program Committee for this year has suggested a departure from the customary procedures of the past. Many mothers are getting tired of being merely the objects of sentiment. They do not object to loving and being loved; but they want loving to be crowned with intelligence and a sense of responsibility to their children, and to God and their fellow men.— *Milton Bennion*

See book review, *The Bible Story of the Creation,* by Mary Alice Jones, on page 138.

RUTH MAY FOX

Representative Women of the Church
RUTH MAY FOX

Thomas C. Romney

EIGHTY-FIVE years ago a little English lass, Ruth May, left the shores of England, where she was born November 16, 1853, en route to America to join her father, who had preceded her by a few months and was located at Philadelphia, where he was employed as an expert carder.

To the New World

Well does Ruth remember the scene that met her gaze as she stood on the deck of the ocean liner that was about to leave for the New World bearing its cargo of human freight. Hundreds of people were standing on the wharf, and as the big ship weighed anchor and was ready to put out to sea, there was a waving of handkerchiefs while from the throats of the multitude burst forth a hearty, "God bless you," and tears glistened in the eyes of many who feared this might be the final parting with loved ones in mortality.

Nor has she forgotten those dreary weeks at sea when as a steerage passenger she occupied as a bed a large shelf or platform; and she was served a monotonous menu consisting of soup, rice, hardtack and sour biscuits three times each day. At times the sea was tempestuous and she would have been frightened had she not been told that never had a ship been known to go down with Mormons aboard.

When the ship came to dock in the New World, the father of Ruth May was on the wharf; when he beheld his twelve-year-old daughter, he exclaimed: "There she is. Bless her dear little face." Immediately they boarded the train for a manufacturing town, Manayunk, only a few miles from Philadelphia. Here the father had provided rooms for his daughter, and a lady friend from England with her child, the age of Ruth.

Ruth's mother had died when the little girl was but sixteen months old and the father felt that the time was now ripe to provide his daughter with a foster mother. And, too, he longed for the companionship which he felt this immigrant woman could supply. The upshot of the matter was that soon the marriage knot was tied, and a happy union it proved to be.

For a brief period Ruth and her foster sister were employed at a cotton mill, and then the family moved to Philadelphia. Here Ruth worked at family service for one dollar a week and board, until the time came to migrate to Utah.

Across the Plains

In July, 1867, the May family began their long-desired journey toward the West, where they hoped to spend the remainder of their days with the saints of God. It took them nine days to make the trip to North Platte, the terminal of the railroad and the outfitting place for those going west. At North Platte the company with which the Mays were traveling was detained for a month. Money became scarce and Ruth's father was able to purchase but one yoke of oxen when two were needed. It happened that a brother who had a wagon and one yoke of oxen bargained to permit Brother May's family to ride in his wagon for the use of his oxen, with the understanding that Brother May would be the driver. The two families totaled thirteen persons who must occupy one wagon across the plains. In the company were sixty people, fifty of whom were Scandinavians. Travel was necessarily slow, the caravan at times making not more than eight miles in a day. The journey was only half completed when food became scarce, but fortunately the company was able to make some purchases from passing soldiers and at a few army posts along the way. At Sweetwater they rested long enough to wash their clothes, bathe, and have a little recreation.

Brother May had walked every step across the plains; and one day when asked how he was getting along, he replied: "Oh, there isn't much the matter—I have a sick wife, two sore heels, and two dummies." Ruth said that she was one of the dummies.

At Coalville, Utah, the company was met by Brother Samuel Hill who had been sent by President Young with a load of much-needed provisions to supply them until they could arrive in Salt Lake City.

All Well in Zion

When the company emerged from Parley's Canyon at twilight and got their first glimpse of the Salt Lake Valley, Ruth May expressed her disappointment by exclaiming: "Oh, have we come all this way for that?" However, the day following their arrival was the Sabbath, and after attending services in the tabernacle, Ruth felt that all was well in Zion.

The family became identified with the Fourteenth Ward, where Ruth was an active member. At the age of seventeen she was called to be a teacher in the Sunday School, a position for which she was adapted and in which she found much satisfaction. This was the beginning of her official duties in the Church, which have increased in importance and magnitude with the passing of years. With the organization of the Primary Association, Ruth May was appointed to the presidency, in which she served as a counselor or president for a period of over nineteen years.

Beginning of Work in Y.L.M.I.A.

In 1895 she was appointed president of the Young Ladies Mutual Improvement Association* of the Fourteenth Ward; she served in this position for several years. In 1898 she was selected to work on the Y. L. M. I. A. General Board, and in 1903 she was called to be first counselor to Martha H. Tingey in the general presidency of the Y. L. M. I. A. In 1929, with the resignation of Sister Tingey because of ill health, she was appointed president.

Forty Years on General Board

For well-nigh forty years, Sister Fox worked on the General Board of the M. I. A., and during that time great honor came to her, and she brought great credit to the Church of which she is a member and the state to which she belongs.

In 1913 she was a delegate to the National Council of Women and as such, represented both the M. I. A. and the Relief Society. When the Federated Clubs of Salt Lake City sought to honor the women who had done the most outstanding service for their communities, Ruth May Fox was chosen as one of seven women for that signal honor.

At the age of nineteen, Ruth was united in marriage to Jesse W. Fox, Jr., and to the couple were born twelve children, ten of whom reached man- and womanhood and have reared families of their own. With such a prolific start, astronomical figures would be required to compute the number of offspring that will eventually come from this one little English lady of renown. Best of all, her progeny are among the honorable of the earth and will reflect credit upon their parentage throughout the generations of time. Always with a deep interest in public affairs, Sister Fox's prime interest has still been her family and home.

RUTH MAY FOX AND HER GREAT-GRANDCHILDREN
Carol Maxfield, Phillip Biesinger and Buddy Stout

RUTH MAY FOX

Representative of Women

She has traveled extensively in the interest of her sex, her travels taking her as far as the Hawaiian Islands and several countries of Europe, as a representative of the Mutual Improvement Association. Wherever she has gone she has been well received by all classes because of her abilities and striking personality. Among her outstanding virtues are honesty, tolerance, and humility, coupled with a keen sense of humor that makes her company sought after by both the aged and the young.

In the field of literature, Sister Fox has a special gift, particularly in the writing of poetry. Her poems are a real contribution to the literature of the Church and are widely read, for both their beauty and their content. They reveal an author of refinement, rare charm, and a religious fervor entirely devoid of fanaticism but of unquestioned fidelity. Several of her poems have been set to music and are a source of inspiration, especially to the youth of the Church.

"Carry On" is a song that is known and loved wherever the M. I. A. is organized.

Established Traveling Library

To Ruth May Fox must be given the credit for suggesting and helping to put into operation the Traveling Library which for many years

(*Continued on page* 134)

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*Changed March 28, 1934, to Young Women's Mutual Improvement Association.

DR. VIRGINIA F. CUTLER

THE HOME AND THE FAMILY

Dr. Virginia F. Cutler

IV. THE HOME WE MAKE

A house is a dwelling place; a home is more than a house. It is a state of mind, a cluster of attitudes and relationships which center around the house and the persons living in it. Too many houses are just filling stations and never grow up to be homes. Thought and cooperative effort are required to make a house a home.

Commercial entertainment, occupations, and other interests out of the home make it difficult for marriage partners to make a house into a home. Because men are away so much, homes are often dominated by women. A woman does the thinking, planning, and furnishing; and other members of the family abide by her wishes. One man said recently that he didn't have one spot in the house that he could call his own—the only place that was really his own was the barn. Many times children feel that way, too. The mother is so particular and clean and is such a good housekeeper that her husband and children are afraid to live in the house or bring their friends to enjoy it. If this is the condition of your dwelling place, it is still just a house—not a home.

One sure way of making this house a home is to give each one a place in it that is his own and then give each one a share in the thinking, planning, and responsibility of the home. We have heard it said: "Where your treasure is, there will your heart be also." We had better see that each member has a treasure and an interest in the home; for here it is that eternal relationships are being made. Here it is that personalities are being developed. Here it is that a love of home and family life is taught and caught. The task is important enough to put our hearts into it.

Assuming that marriage partners in establishing their home will work together in planning, are there some basic principles to guide them?

Yes—and that is the purpose of this chapter, to help you to know what those principles are and how you can apply them to your present and future home plans.

There are ten fundamentals that apply to every house or apartment, large or small, for large families or small families, for rich or poor. These fundamentals are agreed upon by architects, builders and home-planning experts.

Privacy as a fundamental in home planning has already been suggested. There should be a place in the home for each member that he can call his own.

Ideally, it is a place where he can go if he wishes to be by himself. The rush and whir of the outside world make this very important.

There are times when a person likes to be by himself for meditation or supplication. This should be encouraged. Many homes are too small to provide for a room per person, in which case there should be an understanding that if

THE FAMILY GARDENS TOGETHER[1]
Hobbies . . . help the family to live creatively.

a family member wishes not to be disturbed he shuts the door to the room he shares; and while the door is shut everyone respects his desire to be alone.

Then too, the house should provide some space for a storage of personal belongings for each individual; and this space is not shared. For example, each person needs a drawer or chest of drawers or part of a closet or a full closet that is his own. In one home the space was so limited that it was necessary to make boxes to slide under the beds. Each box had a name on it and it was used only by the person answering to that name.

Since closet space in this home had to be shared by several members, the box provided one place in the house that was the sole possession of the family member. He could keep in it anything that was a real treasure to him. Small boys sometimes like to collect rocks, nails, or maybe beetles. Small girls have treasures, too. Do adults have treasures? Have you ever noticed the collection in a woman's purse or what came out of trouser pockets when sending trousers to the cleaners? Yes, adults have treasures too. Some private space for them is a must for each family member.

Convenience is a second requirement for good home planning. The rooms should be located conveniently to each other, and the arrangement in each room should make possible the care of the home with minimum effort. Saving in time and energy, through convenience, can provide more time for creative activity with the family.

One homemaker decided to make her kitchen more convenient. Because she decided the space was not being used to the best advantage, she tried an experiment. She emptied all the drawers and cupboards onto the back porch; then as she needed different items they were brought back. At the end of one week the back porch was still laden with most of the items. She decided then to store the items in constant use near where they were used, and the seldom-used articles were put on the top shelves. Her husband built some extra shelves in the cupboards so that there was space for everything and she didn't have to move anything to get what she needed. Storage space was provided by the stove for items first used there. Storage was provided by the refrigerator for items first used there, and storage at the sink for items first used there. The three large pieces of equipment were placed in a U-shape, so that the work area was not cut into by a traffic lane.

These changes saved three miles of walking daily, and the homemaker had more energy to be a good wife and mother.

A DRESSER DRAWER FOR EACH CHILD[2]

Some private space . . . is a must for each . . .

The principles of good arrangement in kitchens apply also to room location. Women with small children should have the bath close to the kitchen. Play space for children might be at one end of the kitchen, so that the mother can keep close watch on their activities. A storage closet near the back door for coats and rubbers will save much time. Cleaning supplies duplicated in different parts of the house save steps. It takes six times as much energy to go up and down stairs as it takes to walk the same distance on the level. Keep as much as possible of the work of the home on one level.

Hospitality and friendship activities greatly enrich the pleasures of home and family life, because you are sharing your fun with others. Each member should feel free to invite his friends to his home. This is all worked out during family planning sessions, so that too many will not be there at one time. Family dinners take on a special air when someone is invited to share the meal. A dining area, preferably away from the pots and pans of the kitchen is recommended for furthering friendship activities. One end of the living room may be used for dining, if space will not allow a separate dining room. Some families plan much of their entertainment outside. Picnic suppers on the back lawn are always a delight. Your home then might include not only the floor space but also an enclosed area outside for childen's play and family fun.

Hobbies will do much to help the family to live creatively. Space in the home provided for hobbies keeps parents and children from getting into a rut. There are people at the age of thirty who act as if they were ninety. The probable reason—they have no interests or hobbies. If you get up in the morning, have breakfast, do the daily work, eat dinner, fiddle with the radio, look at the funnies and sports page, and go to bed, you are in a rut; and the best cure is a hobby.

A room in the home for creative work such as refinishing furniture, making draperies, and following various other arts and crafts will help you to live. Gardening is another hobby that will take inches off the waistline and make you look years younger. The whole family can participate in this hobby.

Comfort in the home doesn't mean spring cushions on all the chairs, but it means that each member feels the home to be a haven of rest

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[1] The Elmer D. Davis family of Hillside Ward, Hillside Stake, includes Mr. Davis, his wife, Charlene Woods Davis, and their sons, Roger (left) and Craig.

[2] Sue Ellen puts her fresh clothing into her drawer, while brother Ashley waits to put his into a higher one, and even little brother Robert holds a pair of his socks to go into his own drawer. They are children of Mr. and Mrs. A. Harper Wallace of West Ensign Ward, Ensign Stake.

where he can come with his worries and troubles and can find understanding. It means that father has his special chair in which to relax after a hard day's work. It means that mother has a rocking chair for nursing the baby and a convenient place for taking an afternoon nap. It means that furniture and closet space for the children are in keeping with the sizes of the children. Small tables and chairs and low hooks for hanging clothes give children a feeling of belonging in the home, for their comfort has been considered.

Home Safety is a fundamental for happy family living. Is your attic a fire hazard? Do you store bottles and cleaning supplies on the back stairs? Are all poisons and harmful substances kept out of reach of children? Do you destroy old medicines? Is the bathroom equipped with hand grips to prevent falls? Are stairs not too steep and equipped with handrails? These are a few of the items needing consideration to make the home safe. You will think of many more.

Health means good food, sunshine, fresh air, sanitary conditions, ventilation, and adequate heating. Does your home provide for these items? Remember that windows are provided to let in light, fresh air, and sunshine. Get your money's worth by hanging draperies on the wall instead of covering the windows. Study your house plan to see if you are doing everything possible to make your home a healthful place.

Location of the home—in terms of church, work, school, neighborhood and shopping facilities—is a vital concern to marriage partners. If the husband must commute long distances to work, the children are likely to say of their father, "Mother, who is that man who comes here on Sundays?" A study of the time spent commuting may cause the family to move nearer to the place of work, so that father can more intimately share family life activities.

Beauty is often given last consideration. Is your home one that all family members are proud of? Because the children might spoil something, some folks wait until their children are grown before they decide to give attention to making surroundings beautiful. Children will never learn the meaning of beauty if they are daily subjected to uglinesss. Beauty is not synonymous with expense. Keeping the home in order, having some gay colors (which cost no more than drab, neutral tans), and hanging at least one beautiful picture is a beginning. All members can share in improving the grounds or adding a coat of paint. Let beauty be the incentive to help make your house a home.

Economy is the last item. Having a home requires careful financial planning. It will probably be necessary in the first years of marriage to rent and gradually to accumulate a nest egg for beginning the purchase of a home. A good rule is not to spend more than one fourth of your income for housing. After all, you do have to eat and to have something to wear. If you are buying a house, do not let the cost of the house and lot exceed two and one half times the amount of your yearly income. Ownership of a home is a good investment. It is one of the best means of putting your roots down in a community and becoming a part of it. Children are greatly influenced by this feeling of security. In Latter-day Saint communities there is a higher percentage of home owners than in non-Latter-day Saint areas.

The pleasures of making a house into a home can be yours if you work for them. The ten items suggested will start you thinking—you will add others. Remember, a home requires co-operative effort.

RUTH MAY FOX

(*Continued from page* 131)

was an important feature of the Y. L. M. I. A. program; it has since evolved into the Reading Course. Sister Fox had been restricted in her formal education, but that has not deprived her from obtaining a liberal education through the reading of good books, for which she has always had a great fondness. This love for good literature impelled her to suggest the Reading Course for the young people of the Church.

Temple Square Missionary

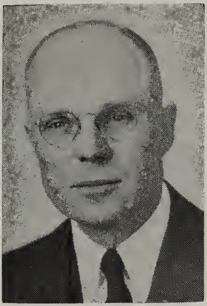
Few women are endowed by nature and training with the ability to explain the gospel so clearly and impressively as Sister Fox. In July, 1902, she was called by the First Presidency to labor as a missionary on Temple Square. She served faithfully in that position for a period of twenty-seven years, and no work during her life has given her greater satisfaction than explaining the message of Mormonism to the many hundreds she contacted on Temple Square.

Now in her 97th year, Ruth May Fox retains a spirit of youthfulness seldom seen in one so far advanced in years. Her keenness of intellect is a marvel to even her most intimate friends, and is largely the result of a well-ordered and temperate life. May her years in mortality continue until she is satisfied.

LIVE FOR TODAY

Trust in God and never worry;
Time your days and never hurry.
Keep light-hearted all the day;
Joke, laugh, sing your cares away.
Help make others happy too;
Kind things say and kind things do.
Keep sweet like the flowers in May;
Love, laugh, learn—live for today.
—*Mary Young Burton*

CONSERVATION
Of Natural and Human Resources


DR. RUDGER H. WALKER

Dr. Rudger H. Walker

IV. RANGE CONSERVATION

"OUR mountain home so dear, where crystal waters clear flow ever free, . . . We'll roam the verdant hills, and by the sparkling rills pluck the wild flowers, . . ." Is there a Latter-day Saint who has not thrilled at singing this song in Sunday School? "O, Ye Mountains High," "Proud? Yes, of our Home in the Mountains." These are also favorites.

The Latter-day Saints have grown to love this western land of mountains and crystal streams. It is, indeed, dear to our hearts. We all enjoy going to the canyon with our family and friends for a picnic lunch. Boy Scouts like to camp out over night. M.I.A. girls enjoy their trips to summer camp. Fishing and hunting are popular sports with many. Farmers and ranchmen graze their cattle and sheep on the mountains during the summer and in the desert areas in the winter, and thereby make a livelihood for their families. Our water supplies, both for home consumption and for irrigation, come from the melting snows in the mountains. Our cities are built near the mouths of canyon streams where water can be readily obtained. We Latter-day Saints have so intimately fitted ourselves into this western range country that we are almost a part of it. It is our home and our life. It has become so much a part of us, or rather, we have become so much a part of the western country that we sing about it in church, at school, on picnics, and at home, where'er we may go. We are at "Home on the Range."

LIVESTOCK GRAZING—IMPORTANT INDUSTRY IN THE WEST
Ninety per cent of area is range land.

Most of Our Land is Range

Because of the extensiveness of the mountains and deserts in the west, only a small percentage of the land area is suitable for cultivation. In Utah about 3½ per cent of the land is cultivated. In Idaho this percentage is slightly higher, whereas it is a little less in Arizona, Wyoming, and Nevada. The percentage for other western states does not differ greatly.

About 90 per cent of the total land area of the eleven western states is used for grazing of livestock. This is the western range. It comprises the rough mountain lands and the desert areas where for various reasons the land is not suitable for the production of cultivated crops. To those who are not acquainted with the west, this area appears as waste land. To Latter-day Saints who have lived in the west, however, the range is not waste land; it has great value. Our pioneer forefathers learned how to adapt their mode of living to the range, and upon it our Mormon culture has been developed.

The Range Is a Renewable Resource

Fortunately the range is a renewable resource. Unlike a mine which

FORAGE PRODUCTION CAN BE INCREASED MANY-FOLD ON RANGE LAND
Adapted varieties of grass may be seeded.

becomes depleted when the precious ores are removed from it, the range can renew itself. Although the grass and other forage may be removed from it each year by the grazing of livestock, the forage supply can be renewed again the following year.

Likewise, the waters that run down the mountain streams each year to water our thirsty valley lands or to supply our home needs may be gone, but a new supply is produced by the falling snows of the winter months. If the mountain and range lands are not damaged by unwise activities of man, the products of the range are renewed each year. This is a great gift of nature for which we should be grateful. To damage such a wonderful resource in any way which would decrease its productivity or to destroy it would seem to be a great sin.

Are We Protecting the Range?

The Latter-day Saints have been living here in the West for a hundred years now. What has been our record? Have we preserved the range? Or have we allowed it to deteriorate through unwise use? What should be our outlook for the future?

Unfortunately our record is not as good as we would like to see it. The range has been damaged in some places. We have permitted fires to destroy the native vegetation. In some places overgrazing by livestock and their improper management, have reduced the plant cover and exposed the soil to erosion. Gullies have been formed on many steep slopes, and precious topsoil has been washed away. These scarred areas now produce little forage; and it will take nature a long time to heal them over, even if the cause of the damage is removed.

Without the plant cover, these areas do not have the same value they once had as watersheds to feed our "crystal streams" during the summer and autumn months when water is badly needed. On the contrary the water runs off the barren slopes rapidly after it falls as rain or after the snows melt. In its rapid descent from steep mountain slopes, the running water picks up particles of soil from the surface and carries them away. As the water accumulates into larger streams and its velocity is increased, it cuts deeper into the soil and carries larger stones and rocks. Not only is the water and soil lost, but floods develop and do much damage to homes and farm land in the valleys near the mouths of the canyon streams. So devastating have these floods been in certain places that damage amounting to many thousands of dollars has been done, and lives have even been lost.

Floods Do Much Damage

The floods coming out of the canyons along the front of the Wasatch Mountains in Davis, Weber, and Box Elder Counties in 1923 and again in 1930 and 1936 demonstrated how serious the damage has been on mountain watersheds and can be on our homes in the valleys. It is estimated that the flood from the mountains into Salt Lake City in August, 1945, caused damage amounting to $350,000. Likewise the Mount Pleasant flood of 1946 did damage to the city and farming community to the extent of $106,000. These figures do not include the damage to the range itself.

Ironically, the Mount Pleasant flood occurred on July 24, when the Saints were preparing to celebrate the ninety-ninth anniversary of the coming of the Pioneers. This should cause Saints everywhere to stop and consider what has happened and should arouse us to take stock of our stewardship of the range and decide what our future policies should be with respect to its use.

Native Plant Cover Protects the Range Against Erosion

The importance of protecting the native plant cover on the range cannot be over-emphasized. The plant leaves and stems serve to break up the driving force of the raindrops in heavy storms. The dead leaves and litter that accumulate on the surface of the soil absorb the precipitation water and help to hold it where it falls, thereby preventing it from running off the land and causing erosion. The plant roots serve to hold the soil against erosion. They also increase the organic matter which in turn allows the water to penetrate into the soil readily and also increases its water-absorbing capacity.

The plant cover plays an important role in holding the water where it falls and in protecting the soil against erosion. It also aids in soil formation. By holding the water in the soil and adding organic matter through its growth, the development of micro-organisms is encouraged, plant nutrients are dissolved from the native soil material, and the soil is made more fertile.

Range Improvement

In recent years, constructive programs of revegetation of depleted range lands have been initiated. Nearly 100,000 acres have been reseeded by the Forest Service to adapted grasses. The Soil Conservation Service, the Bureau of Land Management, the Indian Service, and many private land owners have also planted grass on depleted areas. Forage yields on many of these seeded areas have been increased 5 to 15 fold. Much impetus is now being given to the seeding of additional range lands. Hundreds of thousands of acres of range lands have soil of the proper depth and quality, and also sufficient precipitation to warrant the planting of grass. Only those varieties adapted to range conditions should be planted, however. Conditions vary so greatly from place to place that no one kind of grass is suited to planting on all range lands. Advice in choosing the kind of grass to plant should be obtained from the county agricultural agent or from range specialists.

Proper Management of Livestock Is Key to Conservation

The management of livestock on the range is the key to its conservation. Overstocking or mismanagement can quickly do damage to the range that may take many years to overcome. Much damage was done in this manner in the early years of range use in the West before grazing was brought under the supervision of the Forest Service and the Bureau of Land Management. As a result, livestock men now are being faced with the reduction of livestock numbers on most ranges in order to allow the vegetative cover to become re-established to the point where the soil and the watersheds can be adequately protected. This poses a difficult and serious problem to livestock men. They are now having to pay for the sins of misuse of the range incurred by earlier generations, when it was generally understood that the range resources were limitless and when there was no provision for management of grazing based on scientific knowledge.

Although a serious hardship is forced upon many livestock men in reducing the number of livestock permitted to graze on the range, it seems apparent that some adjustment must be made in order to rehabilitate the range. Great wisdom is necessary to determine what proper stocking should be and decisions should be based upon careful study of the range itself and its productive capacity. Co-operation of the user of the range and also those who are employed by the government to manage it will be essential to the proper solution of this problem. Heated arguments serve only to make it more difficult to work out a satisfactory plan for grazing management.

Watersheds Must Be Protected

The watershed values of the range must not be overlooked. For many areas, at least, these exceed the value of all the cash products the land may yield, because water is such a limiting factor in the West. Irrigation water is the lifeblood of our valley lands. Without it, they could be used only for grazing, and their productivity would be much less than at present. Water is also important for our domestic and municipal uses. Our cities, our industries, and our homes are dependent upon the orderly supply of water from our mountain watersheds. To protect these parts of our economy here in the west, we must protect our watersheds by proper and wise management of the mountain range lands.

Finally, we are all anxious to protect our ranges for their recreational values. Going to the canyon or to mountain recreational areas brings us nearer to nature and without doubt helps us to gain an understanding of God and the brotherhood of man. One cannot help but develop an attitude of reverence as he gazes on the majesty of such mighty mountains as Timpanogos, or on the beauty of the forest and streams in our western mountain areas.

DENSE COVER OF VEGETATION REGULATES FLOW OF WATER
Protects against erosion.

PROPER MANAGEMENT IS NECESSARY TO PROTECT NATIVE VEGETATION
Repeated trailing of sheep over any area should be avoided.

Conclusion

When we realize that the range means so much to us, for earning a livelihood, for our water supplies, and for recreation, we should learn to prize it highly and do everything possible to conserve it so that its value will not deteriorate or be lost.

We must not do anything that will destroy the native vegetation on the range. On the other hand, every possible effort should be made to improve the type and quality of plants growing on the land. Leaving the soil bare is sure to promote destruction of the range.

Every Latter-day Saint should assume it his responsibility to aid in every way he can to protect and conserve range lands and mountain watersheds. They must be conserved, not only for the values we will receive from them, but because they belong to future generations. We are permitted only to use them for a few short years. With this privilege goes an obligation to turn them over to future generations in as good condition as we received them or better. We are temporarily stewards of the land; upon our stewardship we will be judged.

EDITH BOWEN

BOOK REVIEW

The Bible Story of Creation

OFFHAND answers are not good enough for the child who has come to that stage in his development when he is groping for concepts about beginnings—the world, the heavens, God.

Many thoughtful parents are stumped for ways of satisfying their children's queries on these profound subjects. They know that upon their explanations may depend the child's continued mental explorations into realms that stir wonder and reverence for the great phenomenon of creation and the power back of it. Fortunately, there are sources of help.

A number of writers of children's books, who in addition to literary finesse have also a good working knowledge of child psychology, have directed their efforts toward helping parents with the religious instruction of their children. Such an author is Mary Alice Jones, who is widely known in the field of religious education, in which she received her doctorate at Yale Divinity School. It is her ambition to produce books "which aid children to come to full spiritual stature."

The choicest of her recent series of juvenile books is, perhaps, *The Bible Story of the Creation,* although many people have found the others very helpful in answering questions of a religious character propounded by their children. This is attested by the fact that from two hundred thousand to half a million copies of each have been sold through 1948.[1]

This little book, *The Bible Story of the Creation,* is an artistic gem producing a spiritual effect in the reader. The first chapter of Genesis is given in the form of a poem, which indeed it is, having beautiful language, stately rhythm. Each stanza is placed exquisitely on a page given exclusively to it. This is followed by a page or so of elaboration or explanation by the author, which is on a high plane, never detracting from the verse but clarifying and expanding the meaning. Add to this the decorative pictures drawn by Janice Holland of happy, interested, wondering children in touch with life in the world as it came to be—with animals, flowers, and birds— and you have a book that should be put on the *must* list for every home and Sunday School library.

Dealing with beginnings is fascinating for the curious child. He may come to feel a kinship with the wonderers of all ages. Dr. Jones develops the idea that great men continue to search for answers to many things which they, as well as he, would like to know.

While being taken through the successive steps of creation, we are impressed with the most important thing which we do know: "God was there. God was mind and purpose and power and love, planning a good world. . . . Slowly, steadily, majestically the thought of God was moving creation forward." New achievements were ever o'ertopping previous ones.

The plan provided for the creation of an orderly, dependable world but, at the same time, not a finished world. Creation was to continue throughout the ages. Nothing was to be done in haste—each thing in turn done with exactness before the next step was undertaken. Following the creation of "Life and beauty and fruitfulness," God's crowning thought was man, minds to share the purposes of creation, and hearts to appreciate them. "Man, who could learn to think God's thoughts after him; man, who could learn to love the Lord his God with all his heart and with all his soul and with all his strength and with all his mind."

Man was made God's helper. He was entrusted with the earth that had been created. Moreover, man was given his freedom to choose how he would live and what use he would make of the gifts of creation.

Disputation about how God worked or how long it took him are of no moment. According to Dr. Jones, "Who was working and why" is the important question answered in this poem. She is concerned with the child's introduction to the concept of God.

Such a book as this is made more effective when shared. It needs the atmosphere of intimacy where discussion can be free and spontaneous. In addition to the stimulation of the ideas projected, what an acquisition familiarity with the beautiful language of this poem would be in the lives of growing children!

—*Edith Bowen*

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[1] *Tell Me About God, Tell Me About Jesus, Tell Me About the Bible, Jesus and His Friends, Tell Me About Prayer,* and *Prayers for Little Children* are others in the series. All are published by Rand McNally & Company, New York Chicago, and San Francisco.

USE OF THE STANDARD WORKS
In Teaching Children of the Junior Sunday School

Hazel West Lewis and Eva May Green

IN bringing the gospel to the hearts and minds of the people of the earth, all great teachers have paralleled its principles with stories of application from both far-off times and contemporary living.

An interesting point of emphasis in such teaching is the difference between teaching youth and adults and teaching children. Because of their expanded experiences, youth and adults may properly be given for illustrative material events of remote times and places, while, in teaching young children, events near at hand and within the present make up the major lesson content.

In following this procedure, *development* and *understanding* of gospel principles is nurtured: *first,* as the principles become articulate in the daily doings of the learner's life, and, *second,* as they take on stature and strength as the canons by which peoples over the centuries have lived and died.

Violation of this principle tends to fictionize the great stories and truths recorded in scripture and to segregate the lessons they teach from the on-going reality of living, itself.

THE TEACHER READS FROM THE BIBLE*

. . . uses pertinent passage . . . appropriate to the lesson . . .

Nowhere else in the Sunday School program is the problem of balance between past and present in an understanding of the gospel as sharp as it is in the Junior Sunday School. Here, as eager, dynamic children from three to eight years of age gather weekly to study, they come wonderously alert to life in the present, seeing the world as someone has said, "as if it were the morning of the creation."

It is from the advantage of this springboard that teachers can best bring the gospel message to these young church attenders, interweaving therein short stories, events, and words uttered long ago.

Scriptural References in Junior Sunday School Lessons

The authors of the manuals used in the departments of the Junior Sunday School have searched the standard works of the Church for likely scriptural references to be so naturally used with children, and a tabulation of results shows the following number to be included in organized lessons for the 1950 series:

Nursery department—
  24 references.
Kindergarten department—
  76 references.
Primary department—
  52 references.

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*Winona Talbot, kindergarten teacher in the Junior Sunday School of the Twenty-eighth Ward of the East Riverside Stake, draws the attention of the class from a picture on the opposite wall to the explanatory verses in the Bible. Her class members are (left to right) Donnie Littlewood, Linda Willey, Delbert Dillingham, Gloria Williams, Judy Knight, and Bruce Lavender.

A study of the respective manuals will show these references to be mentioned many times, thus beginning and developing an acquaintance with their existence.

However, if these echoes to another day are to give meaning to developing thoughts and feelings and to build respect and interest in the recorded word of the Lord, teachers must make effective use of them.

Teacher Knowledge Important

In the first place those who teach young children need to love and become familiar with all of the Church works. They need to recognize that some of the world's greatest poetry is in the Bible, and that many apt sayings and stories of humility, courage, love, and sacrifice found in the standard works of the Church can guide the teacher as she seeks to build character in her pupils. In many instances the use of a scriptural story, an event, or a quotation will be the most meaningful teaching material possible, and prepared is the teacher who herself has a recall of scriptural references. The questions then become:

1. How can we best use the Bible and other Church works in our lessons?
2. Should we read from the books themselves?
3. Can we expect children to memorize quotations from religious literature?

The rest of this article will deal with answers to these questions.

Ways to Present Scripture

Children get a sense of the importance of the Bible, Book of Mormon, or other Scriptures in part from the way the teacher refers to the volume and uses it.

(a) As she demonstrates her love for and familiarity with these books and uses pertinent passages which are appropriate to the lesson, she will often tell children the name of the book as she uses it; for example, she might say, "There is a verse in this book called the Bible that tells about loving mother and father," and then read the quotation:

> Honour thy father and thy mother:
> That thy days may be long upon
> the land
> Which the Lord thy God giveth thee.
> —Exodus 20:12.

Again she might say, "In the Bible is told the story of the Baby Jesus. The night he was born angels sang to the shepherds who were on the hillside watching their sheep. Let's read that story from the Bible."

Perhaps as the teacher talks about the Word of Wisdom as given to the Prophet Joseph Smith, she might say, "In the Doctrine and Covenants we are told the right things to eat and drink." Read from the Doctrine and Covenants 89:11.

Children may like to tell the teacher and class of the Bible they have at home. They might like to tell of the times father or mother reads to them from this great book.

(b) How are we going to use the Bible and other standard Church works? The Bible contains beautiful poetry about nature. Some verses can be read to children to enrich their appreciation of the various seasons of the year and of Heavenly Father's care for them. In the springtime when the children and teacher in the conversation period talk about the return of the birds and other signs of spring, the teacher might say, "The Bible tells us about spring, too. See how many pictures you can see as I read these poems":

A Song of Spring

> For, lo, the winter is past,
> The rain is over and gone;
> The flowers appear on the earth;
> The time of the singing of birds
> is come, . . .
> —Song of Solomon 2:11-12.
>
> Awake, O north wind;
> And come, thou south;
> Blow upon my garden, . . .
> —Song of Solomon 4:16.

Again in the winter, the children may become very much excited over the first snowfall. What is more likely or timely to say as we look out the window at a snowstorm than, "See how swiftly the snow is falling. It is thick and soft. The Bible tells us":

> He giveth snow like wool: . . .
> Psalms 147:16.

Perhaps some of the children have been drawing or making a picture of a snowstorm on paper or perhaps on the blackboard. The teacher might say, "Mary and Bobby have been making a picture of a snowstorm. See how thickly the snow is falling. The snow looks as soft and white as sheep's wool. The Bible says, 'He giveth snow like wool: . . .'"

(c) Children like to draw pictures that suggest a Bible quotation, for example:

> . . .he causeth his wind to blow, . . .
> —Psalms 147:18.
>
> . . .he will cause to come down for you the rain, . . . —Joel 2:23.
>
> And be ye kind one to another, . . .
> —Ephesians 4:32.
>
> . . .thou hast made summer and winter.—Psalms 74:17
>
> Honour thy father and thy mother: . . .—Exodus 20:12.
>
> I was glad when they said unto me, Let us go into the house of the Lord.—Psalms 122:1.

Children like to find and cut pictures from magazines that will fit a quotation. These pictures with the captions underneath might be made into a little Bible book. The children or teacher might cut a kite or an umbrella from colored paper to illustrate the first two quotations listed. These could be pasted on paper and the verse printed below the appropriate picture. Children like to take such remembrances home.

(d) Sometimes a verse or verses can be read from the Bible with the purpose of finding mental pictures. The teacher might suggest to the child, "Shut your eyes while I read from the Bible. See what pictures you can see." For example:

> He sendeth the springs into the
> valleys,
> Which run among the hills.
> They give drink to every beast of
> the field: . . .—Psalms 104:10-11.
>
> The pastures are clothed with flocks;
> The valleys also are covered over
> with corn; . . . —Psalms 65:13.

Sometimes a word or words may need explaining before the reading, so that the children will get the meaning. Other such verses in which we can see many pictures are those of the description of a good wife and mother (Proverbs 31:10-31.) Teachers will want to be on the watch for other such verses.

(e) When a lesson story is told of a kind deed, the teacher might say, upon opening the book to the given page, "In the Bible, there is a verse that goes this way: 'Be ye kind.' Could you say that with me? In this picture, how is the brother showing kindness to his little sister?" Children might then study pictures showing such qualities as kindness, love, sharing, and working, which have been placed on the bulletin board. And they might associate a scriptural verse or story with each picture. They may want to know where these verses are in the various books.

Children like to slip into the Bible pieces of colored paper or pieces of ribbon as markers to show where the stories of Jesus are that they have heard about.

(f) Sometimes a quotation may be read by the teacher, a child, or the whole Junior Sunday School before singing a song or saying a prayer. For example, the following might be used:

> I will sing unto the Lord as long as I live: . . .—Psalms 104:33.

> O sing unto the Lord a new song:
> Sing unto the Lord, all the earth.
> Sing unto the Lord, bless his name; . . . —Psalms 96:1-2.

> O give thanks unto the Lord; for he is good: . . . —Psalms 118:1.

> Unto thee, O God, do we give thanks,
> Unto thee do we give thanks: . . .
> —Psalms 75:1.

> Thou shalt thank the Lord thy God in all things.
> —Doctrine and Covenants 59:7.

> Pray in your families unto the Father, always in my name, . . .
> —3 Nephi 18:21.

(g) Sometimes there is an opportunity to use a quotation within a dramatization: for example, in working out a Mother's Day program you could have the child say the exact wording of the commandment which tells about honoring father and mother. Again some Bible or Book of Mormon stories are suitable for dramatizations. It may be possible in some instances where the meaning is completely comprehended by the child to use the exact quotations from these works.

Conclusion

It is to be hoped that as teachers of young children we will try at all times to bring meaning to the scriptures as they are read and recited to children, and that boys and girls will come to know the inspiration and beauty of these divine records, through hearing them well presented over and over; in this way a valuable heritage will be given to the oncoming generation. If the task is done well, by the time children leave Junior Sunday School, they will have memorized unconsciously a great number of verses from the Bible and other Church works and will be eager for more experiences with these books and other writings of a religious nature.

Get the Business

Bishop Wilbur E. Hammaker

This reprint of a special release from the Board of Temperance of The Methodist Church, written by its executive vice-president, should be of interest to Sunday School teachers of the Church.

THAT slogan fits the latest whiskey advertising exploration as a glove fits a hand. No matter what the cost, "Get the business."

Forget the proprieties and the promises. Put them away as outworn. "Get the business," no matter what usages of decency may be brushed aside.

Schenley's is setting the pace. They are, according to the *New York Times* and *Advertising Age*, negotiating with the broadcasting companies. Thirteen years ago, the Distilled Spirits Institute adopted a resolution declaring radio advertising to be "out of bounds" for the makers of distilled liquors. Schenley, although not a member of the Institute, has followed this policy.

But now comes Schenley, doing a "right about face." Reason: the need of more business. Decreasing sales has caused this large company to cast about desperately for new ways and means to jog memory and imagination, to the end that more whiskey be consumed. A man's home is to be no longer his castle. He is to be cornered at his own fireside by the importunate pleaders for the use of more liquor. His children, too, must hear the high-pressure presentation of the values and virtues of Schenley's liquor.

It is an arrogant procedure. Senator Edwin C. Johnson of Colorado, Chairman of the Interstate and Foreign Commerce Committee of the Senate, recently wrote a vigorous letter to Honorable John W. Snyder, Secretary of the Department of the Treasury, concerning this new threat. As head of the Treasury Department, Mr. Snyder has general supervision of the Alcohol Tax Unit. The Senator asked for the exercise of authority by the Tax Unit to prevent this outrage, which he characterizes in different parts of his communication as "blind" and "selfish" and "vicious."

It is all three of these—also "stupid." "Whom the gods would destroy, they first make mad," is an ancient saying. It is still true. Liquordom can go too far. Becoming mad (that is, insane) in its greed for gain, it can go beyond the long-suffering patience of the people. Far-seeing thinkers in the liquor group see this and sound forth intermittent warnings to their fellows. Their refrain is: "Do not tempt the American people to take drastic steps because of our excesses."

To advertise whiskey on the radio and by television involves jeopardy. Good advice is, "Better think twice before such a dangerous step is taken." It will be the clear and complete repudiation of pledges and promises made by liquordom across the years, beginning with the days of "Repeal" agitation back in the late 20's and early 30's. Greed can over-reach itself.

A similar indirect caution to the broadcasting companies was voiced in a letter written by Senator Johnson to Honorable Paul Walker, Acting Chairman of the Federal Communications Commission. In this communication, the Senator suggests that the Commission consider the total implications of the proposed whiskey radio advertisements and issue a warning. It would be as unseemly for the broadcasters to take the money as it would be for the distillers to give it. Common decency should restrain both crowds. If they are without self-imposed restraints, then it may be necessary for the people, through government, to take a hand. Distillers and broadcasters had better "stop, look, listen."

LELAND H. MONSON

Gospel Doctrine Course in
BIOGRAPHY

Leland H. Monson

USING accessions and withdrawals of books from our public libraries as our index, we quickly reach the conclusion that biography is a very popular form of literature. Techniques for writing this form were perfected in eighteenth century England by James Boswell and Samuel Johnson.

Biography Perfected in Eighteenth Century England

Boswell and Johnson used biography as a means of encouraging readers to modify their conduct. They, along with Samuel Richardson and Henry Fielding, novelists of the same period, had a passion for reform. Johnson wrote essays pubished in *The Rambler* implicitly recommending a study of biography as a means of self-improvement. In one of these essays he wrote:

> I have often thought that there has rarely passed a life of which a judicious and faithful narrative would not be useful. For, not only every man has, in the mighty mass of the world, great number in the same condition with himself, to whom his mistakes and miscarriages, escapes and expedients, would be of immediate and apparent use; but there is such an uniformity in the state of man, considered apart from adventitious and separable decorations and disguises, that there is scarce any possibility of good or ill, but is common to human kind. . . . We are all prompted by the same motives, all deceived by the same fallacies, all animated by hope, obstructed by danger, entangled by desire, and seduced by pleasure.

Biography Should not be Confined to Studies of the Superior

Because the life of the common man had much to teach his generation, Johnson felt that biography should not be confined to studies of men recognized as having contributed most to society. As a case in point, he wrote the life of Richard Savage, a poet of mediocre abilities and a man living in adverse circumstances. Following the pattern of the old Hebrew prophets in the Bible, he included both the failures and the successes of Savage, recognizing that a study of his foibles and accomplishments would give hope and promise to readers.

Boswell's Life of Johnson

James Boswell, influenced by the techniques of Samuel Johnson, wrote his much-acclaimed life of this eighteenth century poet, critic, philosopher, and conversationalist. Boswell's *Life of Samuel Johnson* ranks with the few greatest biographies ever penned. In it we see Samuel Johnson, not idealized and not debased, but Samuel Johnson as he lived among his fellow men.

All his idiosyncrasies and his petty antipathies and prejudices appear beside his heroic deeds and notable achievements. We listen to Johnson tell us that on clean-shirt day he went abroad, meaning, of course, that on dirty-shirt day he remained at home. We get a glimpse of him in the restaurant as he drops a lump of sugar into his tea and stirs it around with his index finger.

We hear him condemn Americans in words substantially as follows: How is it that you hear the loudest yelps for liberty from slave drivers? And we learn of his contempt for the Scotch people from his famous definition of oats as that grain which we feed horses in England, but which forms the staff of life in Scotland. In other words, we learn to know a man, his failings, his disappointments, and his successes. We can have faith in this portrayal of life, for it conforms to our own pattern of personality with its weakness and its strength.

Biographers Seek to Lift Mankind to Higher Level

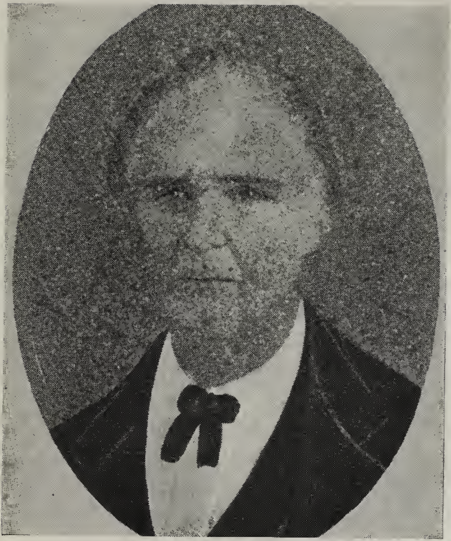
With such a realistic portrayal of life, Boswell and Johnson, following in the footsteps of the Hebrew biographers in the Bible, sought to help lift mankind to a higher and nobler level of life.

How Can Biographies Develop Nobler Patterns of Conduct?

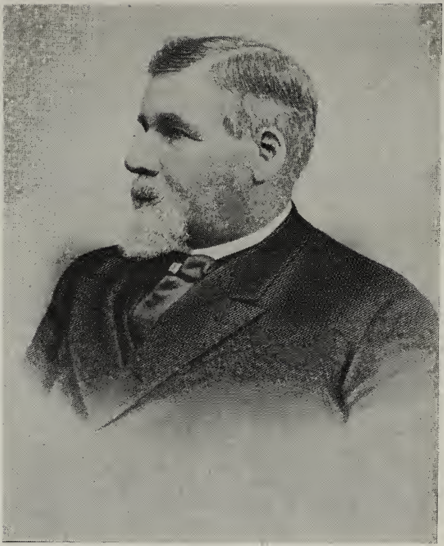
Now the question naturally arises, how does the reading of biography stimulate readers to slough off bad practices and develop nobler patterns of conduct? The process is symbolic, and we frequently call it "vicarious living." By this term, "vicarious living," we mean identifying ourselves imaginatively with a character in a book or play. "Jessie Jenkins at the movie, watching Ann Sheridan being kissed by a handsome man, sighs as contentedly as if she herself were being kissed." Reading Shakespeare's *Macbeth*, we participate in Macbeth's moral degeneration and feel what it is to smart under the lash of our own conscience. By so doing, we come to recognize that we cannot botch and bungle life with impunity.

(*Continued on page* 144)

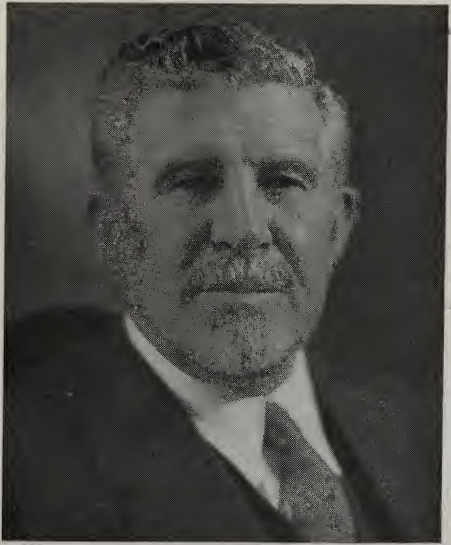
The pictures on the opposite page are of four of the subjects of this year's Gospel Doctrine manual, *The Gospel in Action.* The biographies of these four men will be studied in June and July.



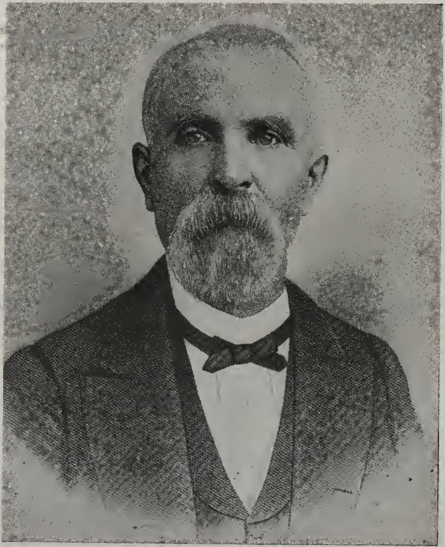
ISAAC MORLEY
. . . set in order the different branches of the Church . . .
(Chapter 21)



ELIAS MORRIS
. . . teach . . . the ways of life and salvation, . . .
(Chapter 22)



JAMES H. MOYLE
. . . national figure in the affairs of government, . . .
(Chapter 23)



JOHN RIGGS MURDOCK
. . . providing . . . schoolhouses and . . . chapels, . . .
(Chapter 24)

Through Biographies We May Transmute the Gospel into Terms of Daily Living

Projecting ourselves imaginatively into the lives of the men who have been selected for study in this Gospel Doctrine course will provoke the likelihood that we shall respond on the same high level when we meet similar situations in life. In this manner, we learn to make the Ten Commandments and the Sermon on the Mount a part of our everyday life.

Studying gospel doctrine by living it symbolically makes a study of abstractions sink into insignificance. This plan of study transmutes the gospel into terms of daily living. And we must always recognize that facts, gospel principles, are a means to an end, not an end in themselves. The purpose of the gospel is to activate love in the hearts of men, to cure "man's inhumanity to man." By living vicariously with men who have activated gospel principles in their lives, we live in an environment of the true, the good, and the beautiful. Living in such an environment will help us to make the gospel a power of God unto our salvation.

Live Gospel Principles with These Characters

To single out the gospel principles involved in any one of the lives treated in this course and then to discuss these principles in the abstract is only a means of ennervating, weakening, the course. If class members are to derive the greatest values from this course in biography, teachers must help them *to live* faith, *to live* courage, *to live* obedience, and *to live* life with the passions bridled.

Living these gospel principles symbolically with these characters, by identifying ourselves imaginatively with them, will broaden and strengthen our spiritual activities. Class members cannot associate vicariously with greatness and feel the thrill that comes to the soul by living the abundant life of the Master without acquiring some genuine spiritual growth. Projecting oneself into the situations narrated in these biographies is one of the surest means of establishing habits which echo gospel principles. And we must remember that the gospel is nothing but a self-deceiving formula unless it does change our attitudes and our conduct.

Johnson and Boswell wrote in the form of biography rather than the essay because they knew this form to be a superior method of influencing human behavior. Great speakers and great teachers, for this same reason, learn how to take their messages out of the abstract and by means of the narrative form of discourse to present them concretely where they can be better understood, appreciated, and applied.

Michael Pupin's From Immigrant to Inventor

No man can read intelligently Michael Pupin's, *From Immigrant to Inventor,* without feeling the nobility and grandeur of the human soul.

Michael Pupin was born in the old world. He attended a village school. While doing so, his mother frequently used to take him into the orchard at night; and pointing to the stars in the sky she would tell him that what we need is more eyes, more eyes. One evening, seated at the kitchen table, she explained to him what she meant. The more eyes we need, she told him, were to be found in reading, writing and arithmetic.

He took this lesson as an ideal to be followed in life. Graduating from the village school, he went to Austria-Hungary to study in an institution the equivalent of an American high school. There he read a life of Abraham Lincoln and a life of George Washington. He was impressed with the great land of America which had power to produce such characters. Determined to experience life in America, he sold all his personal belongings and purchased his ticket.

Arriving in the New York Harbor, he was questioned by officials. They asked him if he had any money. He drew from his pocket his last coin, five cents, and showed it to them. Then they inquired concerning friends he might have in America.

First he explained that he did not have any, and then he thought of the biographies he had read, and told the officials he knew Lincoln and Washington. Amused by this response, the officials granted him entrance into the United States.

After learning the English language, he made his way to New York where he anticipated securing employment. On his way to New York he passed Princeton University where he saw happy, carefree, young Americans. The ideal his mother had planted in his boyish heart flashed before his mind—what we need is more eyes, more eyes. There and then he resolved to go through an American university.

Three years later he was president of the junior class in Columbia. The following year he was president of the entire student-body association. Graduating with honors, he left Columbia for England and Europe, where he was awarded the Ph.D. degree in physics.

He returned to Columbia as a full-fledged professor, and perfected the Pupin Loading Coil which makes long distance telephoning possible. A few years later he was elected head of the American Association for the Advancement of Science, the highest honor Americans can bestow on a scientist.

Rubbing Shoulders with Greatness Leaves Lasting Impression

No man can imaginatively identify himself in these situations with Michael Pupin, stand with him on American soil, penniless, unable to speak the English language, and experience with him his elevation to the presidency of the American Association for the Advancement of Science without feeling the strength and stability of a great soul. A few hours spent rubbing shoulders vicariously with such greatness will leave a lasting impression on one's life.

We cannot meet in person the men whose biographies are given in this course in Gospel Doctrine, but we can live symbolically with them the principles of the gospel which they exemplified. By doing so, we will raise our own status in the eyes of God and man.

PICTURES TELL THE STORY

"Joseph Forgives his Brothers"

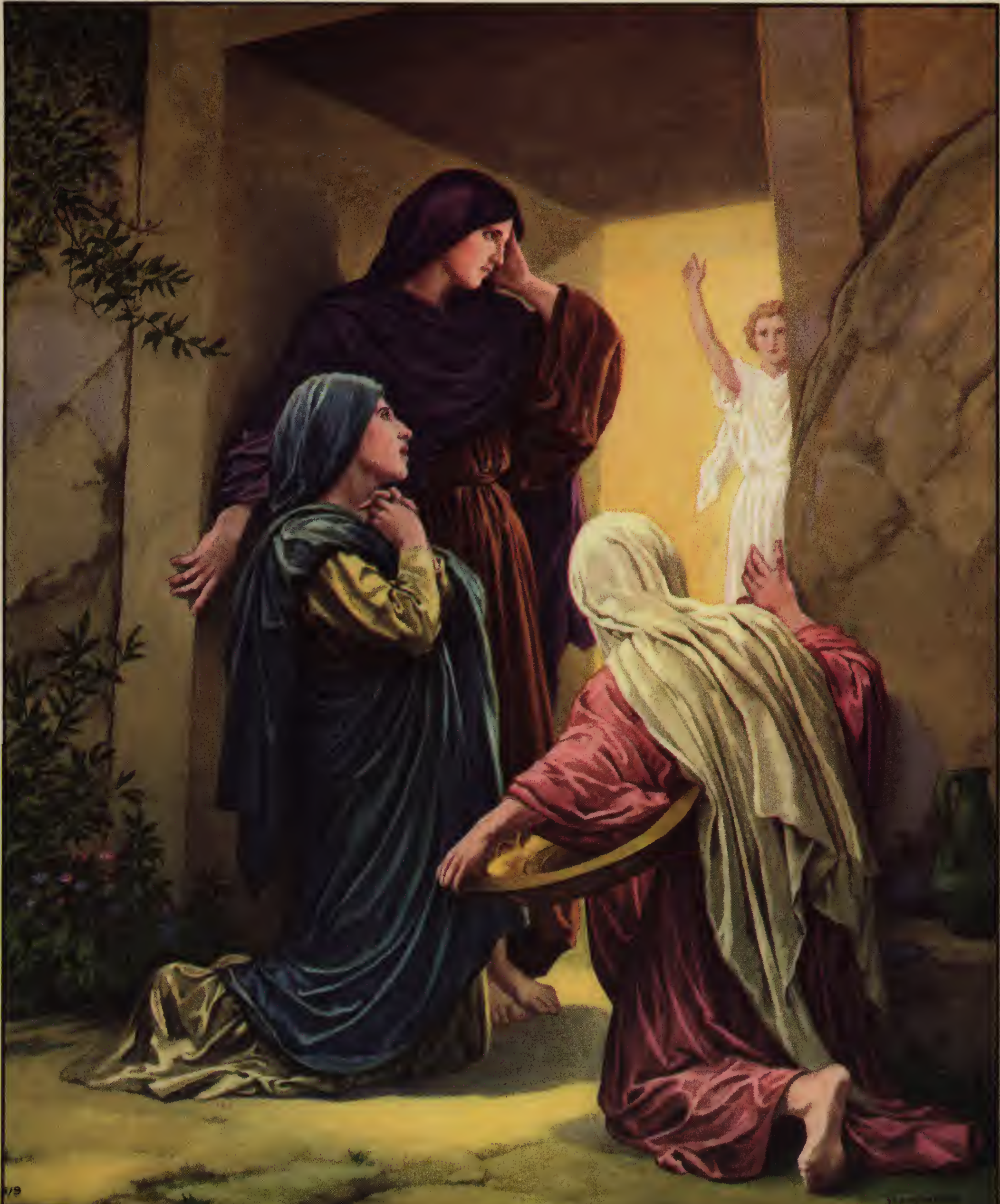
The story of the reconciliation between Joseph and his brothers (Genesis 45) is one of the great classics of all time. Though the event occurred more than 3600 years ago, it is as applicable today as though it had been clipped from last night's newspaper. It is suitable for students at any age level.

"Three Marys at the Tomb"

In each account of the resurrection, one or more of the women disciples of Jesus came to the sepulchre on the first day of the week, and were told by heavenly messengers of the resurrection. According to St. Matthew, Jesus appeared to them. In other accounts he appeared to Mary Magdalene. Thus, the reality of the resurrection is established by the testimony of the women of the New Testament.

—*Kenneth S. Bennion*

JOSEPH FORGIVES HIS BROTHERS
Genesis 45:5



Bougereau

THREE MARYS AT THE TOMB

Matthew 28: 9-19

SUGGESTED PROGRAM

For Fast Sunday Evening

June 4, 1950

THEME: REVERENCE IN THE HOUSE OF THE LORD

Devotional Prelude:
(See suggestions following program.)

Song: The Congregation
(See suggestions.)

Invocation:

Song:
(See suggestions.)

Introduction: Ward Sunday School Superintendent (3 minutes).
A. Greetings
B. Describing the program
C. Defining reverence in the house of the Lord
(See suggestions.)

Talk: A Sunday School Teacher (7 to 10 minutes)
"Our Opportunity to Contribute to the Success of the Worship Service Through Improved Conduct in the House of the Lord"
(See suggestions.)

Musical Selection:
(See suggestions.)

Talk: Member of Advanced Junior Class or Senior Class (7 to 10 minutes)
"Our Opportunity to Contribute to the Success of a Classroom Period Through Improved Conduct"
(See suggestions.)

Talk: Ward Sunday School Organist or Chorister (3 to 4 minutes)
"Choosing Appropriate Music for a Worship Service and the Congregation's Response"
(See suggestions.)

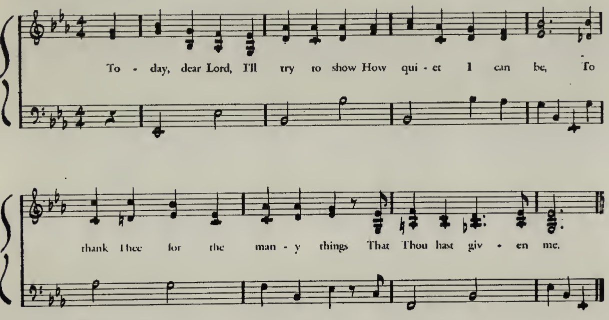
Appropriate Chapel Music: Fifteen to twenty minutes of music selected by the ward chorister and organist.
(See suggestions.)

Benediction:

REVERENCE

Ruth H. Chadwick

Leah H. Lloyd


To - day, dear Lord, I'll try to show How qui - et I can be, To
thank Thee for the man - y things That Thou hast giv - en me.

SUGGESTIONS ON CARRYING OUT THE PROGRAM

Defining Reverence in the House of the Lord

Note: It is suggested that we avoid stiff definitions of reverence. Use ideas similar to those expressed here.

1. It is natural, perhaps, to think of proper conduct as having importance only in social and official circles, but it is likewise natural to assume that certain types of conduct are proper, and certain other types improper, in the chapels of the Church.

2. Good conduct is synonymous with common sense. It is more than superficial manners. It is action motivated by a sincere desire to adjust one's conduct so that life will become more pleasant and more beautiful. Good conduct, then, should make our experiences in the meetinghouse more pleasant, more beautiful, and more sacred. In this it becomes part and parcel of the gospel of Jesus Christ.

3. Rules of good conduct have not been contrived to make those who know them seem important and those who do not know them feel chagrined. Proper conduct always respects the principles of good taste and beauty and, above all, the feelings of others. (See Doctrine and Covenants 38:24.) One cannot follow this rule of good conduct and deny the Golden Rule. (See Matthew 7:12.).

4. Our patterns of good conduct are concerned not only with the *feelings* of others, but with the *rights* of others, as well. Most Latter-day Saints attend the various church services to worship, or to meditate,

or to be instructed in the gospel. To deny them these privileges in the chapel, through forgetfulness or misconduct, is highly improper.

Our Opportunity to Contribute to the Success of the Worship Service Through Improved Conduct in the House of the Lord

Note: The following statements are suggestive and may be used in the preparation of the talk if desired.

1. The prayers offered in the worship service give the opportunity for communion with our Heavenly Father. During the utterance of the prayers, the congregation has an opportunity to express the fine standard of chapel conduct which devotion to God commands. A courteous consideration of others is always an attribute of high culture and is expressed in a reverent, respectful attitude toward the one uttering the prayer as well as to the other members of the congregation.

2. A bowed head and motionless silence are physical evidence of a prayerful attitude; but if worship is sincere, there must be a mental contemplation of the Savior accompanying the outward act.

3. No ordinance in the Church so deserves a feeling of deep respect, love, and concentrated silence as does the sacrament service. There should be a "feel" of reverence—not because others will see the outer performance, but rather because we are so aware of the meaning of this beautiful ordinance. During this part of the worship service, we are renewing a covenant to keep His commandments in remembrance of Him.

4. The priests and deacons officiating in the sacrament service have a fine opportunity to set a good example in chapel conduct throughout the entire meeting, but especially during the administration and passing of the sacrament. Poise and quiet dispatch in their performance is very much to be desired.

5. Seated on the stand are the two-and-a-half-minute-talk participants. Their talks have been appropriately prepared and will be given from memory in two-and-one-half minutes each. The speakers' voices must be loud enough that all may hear.

6. The congregation has a definite responsibility in good conduct toward these contributors to the worship service. Passive quiet listening is not sufficient. A mental receptive attitude in accord with the spirit of the message should be exercised.

Our Opportunity to Contribute to the Success of a Classroom Period Through Improved Conduct

Note: In preparing this talk the student may, if he wishes, use some of the following ideas and enlarge upon them.

1. We must assume that most class members, if not all, come to be instructed in the principles of the gospel. The co-operative efforts of all—students and teacher—are required to realize this objective.

2. From our own sense of fairness to others we recognize the correctness of a few simple rules of conduct relating to the classroom. Some of them are:

A. We should enter the classroom quietly and take our seats at once.

B. We should give the person conducting the lesson—teacher or pupil—our full attention, even though we may not agree with nor like what is being said or done. We would expect the same courtesy if we were performing.

C. It is unfair to make comments, unless called upon or otherwise given an opportunity, during the performance of others.

D. We recognize that we are in the process of growing up and that we cannot impress others with this fact unless we act as grown-ups are supposed to act. If our class group cannot maintain order without the help of the teacher, we are simply admitting immaturity. If we act like children, we are likely to be treated as children. The degree to which a person is grown up may be judged by his desire to work—not to play all the time—and by his ability to make wise decisions. It is a sign of immaturity to whisper, interrupt the speaker, or refuse to attempt to answer questions addressed to us.

E. We can contribute to good chapel conduct and classroom success if we practice the following:

(1) See that our speaking voices are pleasant and quiet.
(2) Refrain from loud talk and loud laughter in the chapel.
(3) Never try to show off.
(4) Keep in mind that all Church property is purchased with money or services donated for sacred purposes and that we have a sacred obligation to maintain it in good repair.
(5) See that we show respect for all class members, particularly the unaccustomed and infrequent attender who makes errors—funny to us but embarrassing to him, remembering that we do not laugh *at* people; we laugh *with* people.
(6) If we wish to show *real* friendship for our classmates, we will do all in our power to contribute to the success of the class and to make sure that our conduct will not mar the spirituality of the occasion.

Choosing Appropriate Music for a Worship Service and the Congregation's Response

Note: The speaker may use these suggestions and extend them if he wishes.

The objectives of music in a worship service are:

1. To encourage a reverential atmosphere so that the spirit of God may be present.

2. To provide a form of prayer through which we may utter praise, gratitude, and supplication to our Father in heaven.

A congregation should be attentive and sympathetic to the musical program. Co-operation and participation will help to make the musical activities successful.

SUGGESTED MUSIC

Music for the entire program might be selected from the following:

Junior Sunday School Group:
"Reverence," Leah Lloyd, page 145 of this issue of *The Instructor*.
"Gladly Meeting, Kindly Greeting" (first verse), Evan Stephens, *Deseret Sunday School Songs*, No. 93.
"I Fold My Arms and Bow My Head," *Latter-day Saint Songs for Little People*, No. 12.
"We Close Our Eyes," Johnson and Schreiner, *Latter-day Saint Songs for Little People*, No. 24.

Senior Sunday School Groups: For congregation, mixed quartet, or special chorus.

Note: The song numbers from the new hymn book, *Hymns—Church of Jesus Christ of Latter-day Saints,* are designated by (Hymns); those from the green book, *Latter-day Saint Hymns,* by (Green); and those from the Sunday School song book, *Deseret Sunday School Songs,* by (S.S.).

(*Continued on page* 149)

LIVING WITH GREAT MINDS

Through Memorization

For the Month of July

Nursery Department*

"It is more blessed to give than to receive."—Acts 20:35.

Kindergarten Department*

"Blessed are the merciful: for they shall obtain mercy."—Matthew 5:7.

Primary Department

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."
—James 1:5.

First Intermediate Department

"Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings."—Mosiah 8:18.

Second Intermediate Department

". . . when ye are in the service of your fellow beings ye are only in the service of your God."—Mosiah 2:17.

Junior Department

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."—Twelfth Article of Faith of the Church of Jesus Christ of Latter-day Saints.

Advanced Junior Department

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8:11.

Senior Department

"Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not.

"But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen."
—1 Nephi 9:5-6.

Advanced Senior Department

"For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints."—Doctrine and Covenants 115:4.

Gospel Message Department

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;"—
—Doctrine and Covenants 121:41-43.

Genealogical Department

"The greatest responsibility in this world that God has laid upon us is to seek after our dead."—*Teachings of the Prophet Joseph Smith,* p. 356.

Family Relations Department

"A new commandment I give unto you, that ye love one another; . . .

"By this shall all men know that ye are my disciples, . . ."
—John 13:34-35.

Gospel Doctrine Department

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;"
—Doctrine and Covenants 59:9-11.

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*When the quotation given is too difficult for memorization by young children, hearing it read from the scriptures or hearing the teacher repeat it from memory develops a readiness for memorization. Children should be made to feel free to chime in on known parts.

SUPERINTENDENTS

Something New in Teacher Training

THERE is no one best plan of teacher training. The plan must be chosen that will best fit the situation in which it is to operate.

Some wards find it impossible to conduct a class of any kind, but are able to adopt the "Cadet Plan," in which student teachers are assigned to outstanding teachers in the regular Sunday School as cadets or apprentices.

Some wards have the "Ward Plan" in successful operation. They have a good teacher and a class that meets during the class period of the Sunday School.

Often the wards prefer to pool their interests and support by adopting the "Stake Plan." Here they ask the stake Sunday School superintendency to establish one or more teacher training classes at a central place, to which each ward sends its student teachers.

Many superintendents favor the "Ward Plan" but are unable to operate it because of certain seemingly unsurmountable barriers. The most frequently mentioned barrier appears to be that there is no classroom available for teacher training during the class period of the Sunday School. The second most frequently mentioned barrier is that the superintendency can find, outside of the regular Sunday School staff itself, no suitable instructor for the Teacher Training Class.

For those wards which are beset with the above-mentioned difficulties, the general superintendency and the board suggest an alternate plan as a solution. The chief elements in this plan are as follows:

The Sunday School superintendency should invite nominations from heads of other ward organizations; and then, with their own nominees included, should nominate to the bishop candidates for the Teacher Training Class.

The bishop will call, *as teachers,* those whom he can approve to take the class. When selecting prospective members for the Teacher Training Class, the superintendency should keep in mind the desirability of encouraging members not now assigned to work in any organization to take the Teacher Training Course as a refresher and a preparation for new assignment.

The class will be held during the opening exercises of the Sunday School. It may convene

DESERET SUNDAY SCHOOL UNION
GENERAL BOARD COMMITTEES
Lesson Departments

TEACHER TRAINING
H. Aldous Dixon
A. Parley Bates
William P. Miller
Addie L. Swapp
Asahel D. Woodruff

GOSPEL DOCTRINE
Gerrit de Jong, Jr.
J. Holman Waters
Henry Eyring
William E. Berrett

FAMILY RELATIONS
Asahel D. Woodruff
Lorna Call Alder

GENEALOGICAL
A. William Lund
Thomas L. Martin
Archibald F. Bennett

THE GOSPEL MESSAGE
Carl F. Eyring
Don B. Colton
Richard E. Folland

ADVANCED SENIORS
Earl J. Glade
Leland H. Monson
Carl J. Christensen

SENIORS
Ralph B. Keeler
Wilford Moyle Burton

ADVANCED JUNIORS
Wallace F. Bennett
Wendell J. Ashton
Edith Ryberg
W. Lowell Castleton
Marion G. Merkley

JUNIORS
(Same as Advanced Juniors)

2ND INTERMEDIATE
Kenneth S. Bennion
Inez Witbeck
Nellie H. Kuhn

1ST INTERMEDIATE
A. LeRoy Bishop
Lucy G. Sperry
Melba Glade

JUNIOR SUNDAY SCHOOL
Eva May Green
Co-ordinator
PRIMARY
Margaret Ipson
Hazel-Fletcher Young
KINDERGARTEN
Lorna Call Alder
Claribel W. Aldous
Hazel W. Lewis
NURSERY
Marie Fox Felt
Addie L. Swapp

Special Committees

MISSION SUNDAY SCHOOLS
Don B. Colton
A. William Lund
Richard E. Folland

FACULTY MEETING
Adam S. Bennion
Eva May Green
Marion G. Merkley
A. LeRoy Bishop

STANDARDS
(Check-up and Follow-up)
David Lawrence McKay
Thomas L. Martin
A. Parley Bates
Inez Witbeck
W. Lowell Castleton
ENLISTMENT
J. Holman Waters
Lucy G. Sperry
Wilford Moyle Burton

LIBRARIES
Wendell J. Ashton
J. Holman Waters
Hazel W. Lewis

MUSIC
Alexander Schreiner
Vernon J. LeeMaster
Lowell M. Durham
Florence S. Allen
Beth Hooper

PUBLIC RELATIONS
Earl J. Glade
Wendell J. Ashton
Claribel W. Aldous

CONSULTANTS
Leland H. Monson,
Book of Mormon

Thomas L. Martin,
Old Testament

Carl F. Eyring,
New Testament

A. William Lund,
Church History

Archibald F. Bennett,
Genealogy

Don B. Colton,
Church Doctrine

fifteen minutes or more before Sunday School commences, if a longer period for the class is desired.

When the Sunday School exercises are concluded, the student teachers should be sent to the classes where they have been assigned to observe and to do practice teaching.

In order to promote the program, it is recommended that a ward Teacher Training Committee be appointed. The committee should consist of the teacher training instructor plus all regular teachers to whom student teachers have been assigned. This committee will need to meet periodically to correlate the practice teaching and the theory parts of the program, as well as to give support where support is needed.

This plan has a number of advantages which are:

It makes easier the securing of student teachers, because they are accustomed to being in Sunday School.

It is held at a time when classrooms are usually empty. In most instances where only one ward occupies the meetinghouse, a room will be available during the opening exercises. Where two or more wards occupy the meetinghouse, they could consolidate the class and hold it during the opening exercises of the ward that meets first.

It makes possible the use of a regular Sunday School teacher as instructor of the Teacher Training Class, if no other competent instructor is available.

It provides an ideal opportunity for student teachers to observe the actual operation of classes and to do practice teaching under competent supervision.

It makes transition from training to teaching smooth and natural. Teachers can be taken from the Teacher Training Class without interrupting their training.

It puts on their merit regular teachers who act as critic teachers and enlists their active support in the cause of teacher preparation.

It has the possibility of being more intensive and thorough than most of the other plans, if it is undertaken wholeheartedly. Halfhearted measures undertaken merely to comply with Sunday School policy are not as productive of new qualified teachers as a wholehearted program, fully aware of its objectives.

—H. A. Dixon,
Committee Chairman
A. Parley Bates
William P. Miller
Addie L. Swapp
Asahel Woodruff

The Instructor for All Sunday School Workers

HERE is another liberal offer by the general board:

No joking about it—we want greater coverage by *The Instructor.* We want subscribers to read *The Instructor*. We also want bound copies in every ward and branch library.

We will set aside a copy of each issue of *The Instructor* for 1950, and at the end of the year we will furnish the indexes and the binding of them, free of charge, for your ward or branch library. We will do this for every ward or branch obtaining subscriptions (at the $2.00 per year rate) from at least 75 per cent of their total enrolled officers and teachers. Enrollment figures must be approved by the ward or branch superintendent.

If any ward or branch has already sent in subscriptions (at the $2.00 per year rate) for at least 75 per cent, please notify us, giving the names and addresses of your faculty member subscribers; you will then be placed on the honor roll and will receive this new bonus.

Where some members of your faculty are already subscribers (at the new $2.00 rate) but not in sufficient numbers to make 75 per cent or better, secure the additional subscriptions, mail them to us with a list of the names and addresses of previous subscribers, and you will qualify for the bound copy.

This new offer makes it unnecessary for you to preserve your copies of *The Instructor* for binding purposes. We want *The Instructor* used. Your teachers may clip, tear, or "dog-ear" their copies.

Go to it, superintendents; get in on this liberal offer! Send all *Instructor* subscriptions to:

The Instructor
50 North Main Street
Salt Lake City, Utah

SUGGESTED PROGRAM FOR FAST SUNDAY EVENING

(*Continued from page* 146)

"Reverently and Meekly Now," Ebenezer Beesley and Joseph Townsend, No. 280 (Hymns) or No. 105 (Green).

"Lord, We Come Before Thee Now," Hammond, No. 121 (Hymns), No. 351 (Green), or No. 155 (S.S.). Notice that each book has different music.

"We Love Thy House, O God," William Bullock and LeRoy J. Robertson, No. 202 (Hymns).

"Before Thee, Lord, I Bow My Head," Joseph H. Dean, No. 231 (Hymns) or 272 (Green).

"If With All Your Hearts," Mendelssohn, from *Elijah*, Arthur P. Schmidt, publisher. Octavo—tenor solo, S. A. (two-part), S.S.A. (trio).

"Bless This House," Brahe, Boosey-Hawkes, publisher. Octavo—solo, S.A. (duet), S.S.A. (trio), S.A.T.B. (quartet).

Organ Music

"When Thou Art Near," Bach, arranged by Schreiner, *Organ Voluntaries*, p. 35 (for pipe organ).

(*Continued on page* 152)

SECRETARIES

Equipment and Willingness

"UNTIL willingness overflows obligation, men fight as conscripts instead of following the flag as patriots. . . .

"Duty is never worthily done until it is performed by a man who loves it so that he would gladly do more if he could."

The above lines are quoted from Harry Emerson Fosdick's *The Second Mile.*

Nearly all Church work is done by volunteers. Some of us might think that we have been urged or pushed into our jobs—but we all are privileged to say no if we do not want to do what has been asked of us. Since we have accepted the work requested of us, let's do it the very best that we can. Let's not be a "conscript."

We have learned that many ward secretaries have been called to that position with little or no previous experience. That may be all right. So long as each secretary is willing to work and study, to learn what the position calls for, she will be successful. Some secretaries evidently have been called and given the impression that all they need to do is "fill out the spaces" in the minute book and pick up the roll cards. If such is the case, we cannot blame the secretary as much as those who called her to her position. Every earnest secretary knows that there is much more to her work than that intimated above. She must spend many hours outside of actual Sunday School time in collecting and distributing information about the Sunday School.

If by any chance any of you secretaries have just begun your job, or if you took over some time ago and do not know what it is all about, may we suggest that you contact your stake secretary. He or she will help you get acquainted with your work. Your stake secretary will tell you what equipment you should have to do your work properly. "Ask and ye shall receive."

Now that you are all set up to do a good job, see to it that your superintendency and your bishopric know that you are doing a good job. How? See to it that they pay attention to the reports you make out. Do not be content simply to secure the signature of one of the superintendency. Make certain that he looks over the report, that he understands what it is all about.

At a recent Sunday School convention, in discussing quarterly reports a bishop asked why a copy of that report couldn't be left in the ward for him to see! Can you imagine that, girls? We were surprised that the bishop didn't know that the triplicate copy of the quarterly report is always left in the ward purposely for the superintendency and bishopric to study.

While we are on this theme, please remember, if and when you are released from your secretaryship, to deliver to your successor all of the materials you have and see that you do your part in getting your successor started right. These materials will include the unused portion of the quarterly report pad.

Speaking of quarterly report pads, we here in the office have begun to think that some of you use those blanks as scratch paper. Please don't do that; those pads cost us money, good cold, hard cash. We send a year's supply to all superintendents, to be given to the secretary, about November of each year. From the requests we continually receive, from both wards and branches, we wonder what became of that year's supply. If you did not receive the pad at the beginning of the year, ask your superintendent for it, before writing to us. If this does not produce the needed pad, then, of course, write to us for another, and do your best to make that pad last through the year.

The above may sound like another scolding—we don't intend it as such; we are only anxious to advise you and help you do a better job for your ward Sunday School. We are extremely happy about the many fine, industrious secretaries we have, scattered throughout the Church. We deeply appreciate their excellent work and co-operation.

Someone disagreed about that somewhat famous advertisement which states, in effect, that contented cows give the best milk. The claim is that when one becomes content with his job he has stopped progressing. A healthy discontent is a good thing for anyone on any job.

Let's love our work so well that we would do more if we could.

We are certain that you are *not* one of those who have not sent in your 1949 annual report up to the time of this writing.

COMING EVENTS
Cast Their Shadows Before

View model Sunday School Library
50 North Main Street (Room 5)
Salt Lake City' Utah
By appointment only,
outside of office hours

Sunday, May 14, 1950
Mother's Day
(See *The Instructor,*
March, 1950, page 81.)

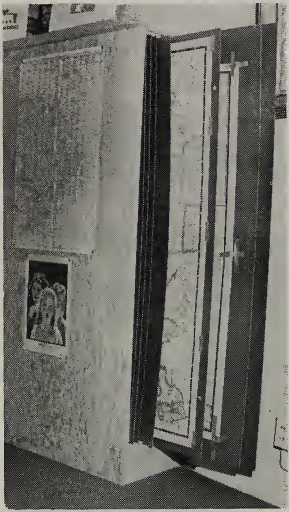
Sunday June 4, 1950
Sunday Evening Program
(See page 145.)

LIBRARIANS

Pictures in Your Library

II. CLASSIFYING AND FILING PICTURES

Many times pictures are found that would be an asset to the Sunday School library, but which are too large to mount on the 9 by 12 inch mounting cardboard. When such is the case, if their size is smaller than 22 by 28 inches, they can be mounted on cardboard which is obtained up to this size. If they are larger than 22 by 28 inches, the edges should be bound on the back with book binding tape or some similar material (adhesive tape has been used successfully), so that the edges cannot be easily torn. This will make the picture last longer, and they can even be thumbtacked through the tape without too much damage and with practically no tearing.



CABINET IN MODEL WARD LIBRARY
. . . sheets of masonite slide into grooves . . .

These large pictures should be stored in the same manner as are the large maps. Large flat drawers are the most satisfactory for this purpose. Pictures get damaged more easily and are not as easily used if they are rolled, although sometimes this is the only way in which they can be stored with the facilities available.

In the model ward library now on display at the Sunday School offices at 50 North Main Street in Salt Lake City, large maps and charts are fastened to sheets of 1/8-inch masonite which slide into grooves in a long narrow cabinet. This library also has another cabinet less than half the height of the one illustrated, to hold smaller pictures and maps which are still too large for regular file cabinets.

Each picture as it is mounted and placed in the library should be given a number. This number should be entered in the accession record of the library (See Librarians' Guide Book, pages 5-7.), or some other master catalog of the contents of the library. The number should also be placed on the back of the mounting, and the picture will carry this identification as long as it remains in the library.

Various systems of classifying pictures can be used, depending upon the ability of the librarian and the number of pictures in the library. If there are a small number of pictures in the library, then a few classifications will suffice and will yet allow pictures to be easily found. As the number of pictures increases, it will become necessary to provide a larger number of classifications; otherwise each division will become so large that the finding of specific pictures will become difficult.

Sister Georgia Mortensen who has been stake librarian in two stakes and long a leader in Sunday School library work, has found that twenty-three classifications for pictures will take care of practically all needs of the Sunday School library. These classifications follow: 1. Animals, 2. Birds, 3. Book of Mormon, 4. Children, 5. Church Buildings, 6. Church History, 7. Church Leaders, 8. Community Life, 9. Family Life, 10. Foreign People, 11. Gardening, 12. Holidays, 13. Indians, 14. Patriotic Leaders, 15. New Testament, 16. Old Testament, 17. Pioneers, 18. Prayer, 19. Scenery, 20. Sports, 21. Transportation, 22. Word of Wisdom, and 23. Miscellaneous.

This number of classifications is not so large that it cannot be used in the smaller libraries; yet it will adequately take care of the needs of the larger collections of pictures. You will note that the classifications are made along the lines of the various lesson courses in the Sunday School curriculum, thus making it very easy to find pictures for specific lessons. Other and more complex systems can be used, including the Dewey Decimal System, if desired; but these all too often fail because of the time and skill necessary to keep them operating.

Various methods of circulation have been tried from the most simple to the most complex. While the system of having an individual card for each picture placed in a book pocket on the back of the mounting to be taken out when the picture is loaned and retained by the librarian

(*Continued on page* 153)

MUSIC

Suggestions on the Hymn of the Month

May, 1950. "God of Our Fathers," *Hymns—Church of Jesus Christ of Latter-day Saints, No.* 49.

FOR CHORISTERS: Conduct this solemn, prayerful hymn with two beats to the measure, one beat to the half note. This new tune, composed by Leroy J. Robertson, a Latter-day Saint nationally known for his symphonic music, deserves a sympathetic presentation to our people. It is in a rather sober style, but it is beautiful in its prayerfulness. It definitely is not sweet in the manner of love songs. After the tune has become somewhat familiar, encourage first the altos to sing along with those who sing the melody; then invite the tenors to chime in; and last, the basses.

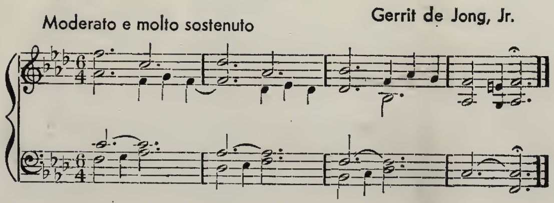
FOR ORGANISTS: While the whole hymn must sound legato throughout, be sure, nevertheless, to repeat chords, such as those in the first measure, clearly. Be free to double the bass notes an octave below, but do not add any other notes of your own improvisasion in the harmony. You will do well to play this beautiful harmony exactly as written. Try to play the tenor note in the right hand along with the soprano and alto part wherever possible.

—*Alexander Schreiner*

Sacramental Music and Gem

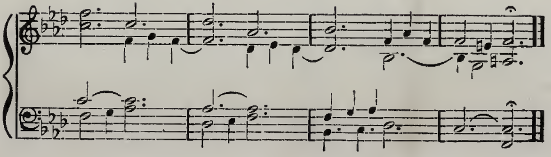
For the Month of July

Prelude



Help us, O God, to realize
The great atoning sacrifice,
The gift of Thy Beloved Son,
The Prince of Life, the Holy One.

Postlude



SUGGESTED PROGRAM
For Fast Sunday Evening
(*Continued from page* 149)

"Our Father Who Art in Heaven Above," Bach, arranged by Schreiner, *Organ Voluntaries*, p. 70, (for reed organ).

—*June Sunday Evening Program Committee*

Ralph B. Keeler, Chairman
Inez Witbeck
Vernon J. LeeMaster

WARD FACULTY

Teacher Improvement

WM. E. BERRETT

Spiritual Contagion

THERE is an element of teaching success often neglected in formal treatments of the teaching art. This is the element of spiritual contagion. Perhaps one cannot expect to find this teaching force discussed in texts on teaching, because it is so difficult to define and harder still to measure. Yet this force is real. It comes, when it comes, from outside the teacher himself, but it penetrates the mind of both speaker and listener. It is a force which emanates from God but rides upon the wings of the spoken word.

When writing the record of Ether, Moroni cried out unto God:

> . . .Lord, the gentiles will mock at these things, because of our weakness in writing; for, Lord, thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou has't made all this people that they could speak much, because of the Holy Ghost which thou hast given them;
> —Ether 12:23.

The human voice can be a re-broadcast station for the voice of God, and students who have not yet been attuned to catch directly the whisperings of the Almighty may yet bask in the sunshine of his presence through an inspired teacher.

The Nephite King Benjamin, after teaching his people the will of God, sent men among the audience to see if the people believed what he had taught.

> And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.—Mosiah 5:2.

The teaching of the gospel must not be without that spiritual contagion which leaps like a flame from heart to heart. This spiritual force is lacking in the printed word. Neither is it in the sounds which emanate from a speaker's throat. It is a something back of the spoken word. It is a something which written symbols do not possess at all. It is a quality of voice, an overtone of sincerity which reaches the heart while the sound waves stop at the ear. It is a force which confirms in the mind the truth of what has been heard or observed. It is what the Apostle Paul meant when he said that the things of the Spirit can be understood only by the Spirit.

It is the principle of spiritual contagion that often lifts the humble untrained missionary to heights of teaching success. The Sunday School teacher needs to understand and use this spiritual force. But how can its use be cultivated?

Spiritual contagion is possible only where there is testimony. It spreads most easily when there is preparation, and finds no effective resistance where it is accompanied by love.

It is checked by doubt, stifled by hypocrisy, and killed by unconcern.

He who would teach the gospel of Jesus Christ must first of all kindle his own soul. The unlighted torch is useless to light others. But the teacher of the gospel need not remain in darkness. Five steps lead to the light. The first step is desire to have a testimony. The second is to study and ponder the scriptures. The third is to test the admonitions of God by living them. The fourth is to pray to God to know whether or not the gospel is true. And the fifth is to accept the conviction which emanates from the spirit and finds lodgement in the heart.

—*William E. Berrett*

Readings:
- *Wilford Woodruff,* Cowley, pp. 118-119
- Acts 2:1-8, 12, 14-18, 37-39.
- Acts 16:22-34.
- *In Search of Truth,* Widtsoe, pp. 112-120
- II Kings 19:12.
- Helaman 5:30.
- Doctrine and Covenants 85:6.
- Alma 17:3.
- Doctrine and Covenants 42:12-14; 43:15; 75:10; 88:77-78; 88:118.

LIBRARIANS—Pictures in Your Library

(*Continued from page* 151)

is undoubtedly the most accurate, simpler methods requiring less time and attention have proved entirely satisfactory. The writing of the number of the picture and the person to whom it was loaned in a book kept for that purpose and the cancelling of that item when the picture is returned constitutes a system that has proved entirely satisfactory with the small and select number to whom the pictures of a Sunday School library are usually loaned.

It should always be remembered that the use made of pictures in the library determines their value, and that all systems of mounting, storing, and circulating, no matter what they are, should be conducive to the accomplishment of that primary aim.

—*J. Holman Waters*

LESSON REFERENCES

For the Month of July

ABBREVIATIONS

Church News—Weekly Church Section of Deseret News
Era—The Improvement Era
Instructor—The Instructor
R. S. Mag.—The Relief Society Magazine

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

See references published in *The Instructor,* May and June, 1948, and in the *Teacher's Supplement.*

Chapter 26. Fighting Against Famine

"The Story of Canute Peterson," *Instructor,* vol. 81, June, 1946, p. 284. "Salvation Wheat." How late wheat saved Lehi pioneers from starvation after grasshoppers ate the early wheat.

Chapter 27. You Can't Eat Gold

"Gems of Thought," "A Choice Land," *Church News,* Jan. 5, 1949, p. 24. Saints urged to raise food rather than to seek riches.

Chapter 28. Salt Lake the Mother of Settlements

Antoine R. Ivins, "Challenge of the Pioneers," *Era,* vol. 50, Nov., 1947, p.729. Early colonizing in St. George; the stamina of those sent there.

Chapter 29. Pioneer Schools

John A. Widtsoe, "How the Desert Was Tamed," *Era,* vol. 50, May, 1947, pp. 305-306. Discourse on religious urgings for education and establishment of educational institutions by early Saints and Pioneers.

Anna Boss Hart, "Reading and Writing in Deseret," *R. S. Mag.* vol. 34, Nov., 1947, p. 732. History and description of early Utah schools and teachers.

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

See references published in *The Instructor,* May, 1948, and in the *Teacher's Supplement.*

Chapter 25. Abinadi, the Fearless

Leland H. Monson, "Fate of a Traitorous King," *Church News,* Feb. 3, 1947, p. 11. The story of Abinadi and wicked King Noah.

Chapter 26. Alma, the Courageous Missionary

Sidney B. Sperry, "The Teachings Concerning Death, Judgment, and the Hereafter in the Book of Mormon," *Church News,* Feb. 8, 1947, pp. 10, 12. The works of Alma.

Chapter 27. Alma, the Great High Priest

Archibald F. Bennett, "Nine Generations of Spiritual Leaders," *Era,* vol. 48, March, 1945, pp. 144, 160. The repentance and righteous work of Alma.

Chapter 28. Alma, the Younger

Archibald F. Bennett, "Nine Generations of Spiritual Leaders," *Era,* vol. 48, March, 1945, pp. 144, 160. The conversion of Alma.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

See references published in *The Instructor,* May and June, 1948, and in the *Teacher's Supplement.*

Chapter 23. Valiant Defenders

Juanita Brooks, "Jacob Hamblin, Apostle to the Indians," *Era,* vol. 47, April 1944, pp. 210-211, 249.

Chapter 24. Joseph Smith

John A. Widtsoe, "The Prophetic Power of Joseph Smith," *Church News,* July 3, 1949, p. 19; "Source of Joseph Smith's Greatness," *Church News,* July 10, 1949, p. 15. The characteristics and personality of Joseph Smith.

Preston Nibley, "The Loving Friend of Children," *R. S. Mag.* vol. 36, Nov., 1949, pp. 728-729, 760. Recollections of the Prophet.

J. Reuben Clark, Jr., "Joseph Smith Equally Burdened with Moses," *Church News,* Dec. 7, 1949, pp. 2, 13-16. Historical sketch.

Milton R. Hunter, "A Prophet of God," *Era,* vol. 51, May, 1948, p. 294. Joseph Smith as a prophet.

Chapter 25. Brigham Young

Albert L. Zobell, Jr., "A Tall Tale from Way down East, *Era,* vol. 53, Jan., 1950, pp. 18-19. Newspaper account of Brigham Young disproved.

Chapter 26. John Taylor

Milton Bennion, "Our Cover Picture," *Instructor,* vol. 83, Jan., 1948, pp. 28-29. Sketch of the life of President Taylor.

Wendell J. Ashton, "Sunday School Lessons Are Individuals," *Instructor,* vol. 85, April, 1950, p. 109. Picture of and comment on Frank Y. Taylor, son of President John Taylor.

Chapter 27. Wilford Woodruff

Frank Y. Taylor, "A Promise and Its Fulfillment," *Era,* vol. 49, Sept., 1946, pp. 567, 691. A remarkable prophecy made by Wilford Woodruff.

T. Edgar Lyon, "Wilford Woodruff," *R. S. Mag.,* vol. 36, Jan., 1949, pp. 66, 71. The life of Wilford Woodruff.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

See references published in *The Instructor,* May, 1948, and in the *Teacher's Supplement.*

Chapter 23. Peace and Then the Sword

Joseph L. Wirthlin, "Conference Address," *Era,* vol. 48, May, 1945, pp. 296-297. Ordinances were changed and false doctrines crept into the Church after the death of Jesus.

Chapter 24. The Church in the Roman Empire

Ezra Taft Benson, "Apostasy from the Truth," *Era,* vol. 52, Nov., 1949, pp. 713, 756, 758, 760. Historical account of the apostasy.

Chapter 25. Men in Revolt

Olga K. Miller, "Democracy and Religion," *Era,* vol. 50, June, 1947, pp. 366-367. The reformation by John Hus.

Chapter 26. Luther Drives Nails into a Church Door

Russel B. Swensen, "Mysticism and Religion," *Instructor*, vol. 81, Feb., 1946, pp. 86-90. Comments on Luther.

SENIOR DEPARTMENT

Our Standard Works

See references published in *The Instructor*, May and June, 1948, and in the *Teacher's Supplement.*

Chapter 23. The Lost Manuscript

Preston Nibley, "The Smith Family in New York," *Church News*, Oct. 21, 1944, p. 11. Comments concerning the lost manuscript.

Chapter 24. Witnesses to the Book of Mormon

John A. Widtsoe, "Evidences and Reconciliations," *Era*, vol. 49, June, 1946, pp. 385, 414. Why we can believe the witnesses of the Book of Mormon.

Harold Lundstrom, "Church Restores Historic Burial Place," *Church News*, Nov. 9, 1949, pp. 8-9, 16. Oliver Cowdery's burial place.

Chapter 25. The Book of Mormon Published

Albert L. Zobell, Jr., "Romance of the Third Edition of The Book of Mormon," *Era*, vol. 49, Sept., 1946, pp. 548-549, 594. How money was obtained to print the third edition of The Book of Mormon.

Chapter 26. Messages of The Book of Mormon

Lowell L. Bennion, "The Book of Mormon--A Guide to Religious Living," *Instructor*, vol. 83, Jan., 1948, pp. 16-19. A discussion on how to read The Book of Mormon.

Lowell L. Bennion, "The Book of Mormon—A Guide to Religious Living." *Instructor*, vol. 83, Sept., 1948, pp. 406-409. Motives in religious living.

George F. Richards, "God so Loved the World," *Era*, vol. 52, Nov., 1949, pp. 704, 781-782. The character of Jesus Christ.

Chapter 27. Jesus Among the Nephites

Mark E. Petersen, "Be Ye Not Deceived," *Era*, vol. 48, Nov., 1945, pp. 655, 690. Comments on the Saviour's appearance among the Nephites.

ADVANCED SENIOR DEPARTMENT

Principles of the Gospel

See references published in *The Instructor*, May and June, 1948, and in the*Teacher's Supplement.*

Chapter 22. Wheat and Weeds

J. Reuben Clark, Jr., "Warning Against Insidious Influences," *Church News*, April 17, 1949, p. 3. We must be on guard against insidious influences and propaganda.

J. Reuben Clark, Jr., "The Need of Restoration," *Church News*, April 24, 1948, p. 3.

"The Wheat and the Tares," *Church News*, June 20, 1948, p. 6.

Harold B. Lee, "Critics of Leaders Show Signs of Spiritual Sickness," *Church News*, Oct. 11, 1947, p. 7. Warning concerning rebellion against God's chosen servants. Example of sower and the seeds.

Chapters 23 and 24. History and Development of the Church

John A. Widtsoe, "Spreading the Glad News," *Church News*, May 8 ,1949, p. 23. The founders of our church.

John A. Widtsoe, "The Dilemma of Church Authority," *Church News*, March 27, 1949, p. 23. Early history of the Church.

T. Edgar Lyon, "The Constitution of the Church," *Instructor*, vol. 84, June, 1949, pp. 273-276. The beliefs and functioning powers of the Church.

John D. Giles, "Do You Read Church History Correctly?" *Era*, vol. 52, Jan., 1949, pp. 12-14. Erroneous ideas connected with early Church history clarified.

"A Church History Travel Service," *Era*, vol. 53, March, 1950, pp. 182-184. Map showing important areas in Church history.

J. Reuben Clark, Jr., "Dispensation of the Fullness of Times," *Church News*, May 1, 1948, p. 3. The restoration of the gospel.

J. Reuben Clark, Jr., "Gospel Restoration—The First Vision," *Church News*, May 8, 1948, p. 3.

David O. McKay, "A Rededication to Sunday School Ideals," *Instructor*, vol. 85. Feb., 1950, pp. 35-36, 43. Historical highlights and ideals of Latter-day Saint Sunday Schools.

Thomas C. Romney, "Aurelia Spencer Rogers," *Instructor*, vol. 85, March, 1950, pp. 71,-72, 89. An account of the first Primary organization.

Chapter 25. Mormonism, A Distinctive Religion

James E. Talmage, "Mormon—A Nickname," *Church News*, Jan. 26, 1949, p. 24. The philosophy of Mormonism outlined.

George Albert Smith, "Some Points of Peculiarity," *Era*, vol. 52, March, 1949, p. 137.

T. Edgar Lyon, "Contributions of Modern Scriptures," *Church News*, Nov. 3, 1948, p. 23. Nature and mission of Christ's church.

Chapter 26. A Statement of Belief

J. Reuben Clark, Jr., President Clark Addresses Visiting Newsmen," *Church News*, July 3, 1949, pp. 4, 20. Highlights of the doctrine and history of our church.

GOSPEL MESSAGE DEPARTMENT

The Gospel Message

See references published in *The Instructor*, May, 1948, and in the *Teacher's Supplement.*

Chapter 12. Additional Knowledge Concerning the Eternal Nature of Man

See *Instructor*, April, 1950, p. 123.

Chapter 13. New Light Thrown Upon the Relationship of Man to God (Lessons 23 to 26)

Stephen L Richards, "Keep the Commandments," *Instructor*, vol. 52, May, 1949, pp. 273, 345. Intelligence is necessary to truly worship God.

Milton R. Hunter, "God, the Eternal Father," *Era*, vol. 51, Nov., 1948, pp. 710, 736. Our relationship to God.

T. Edgar Lyon, "The Doctrine and Covenants and the Church—IX. Neighborly Relationships and Discipline," *Instructor*, vol. 84, Sept., 1949, pp. 430-433. Principles of love and forgiveness.

A. Hamer Reiser, "Free Agency Available to All Mankind," *Church News*, Sept. 25, 1949, p. 16. The importance of free agency in the development of man.

Editorial, "Free Agency of Man," *Church News*, Nov. 6, 1949, p. 16.

GENEALOGICAL TRAINING DEPARTMENT

The Principles and Practices of Genealogy

See references in the *Teacher's Supplement.*

Chapter 12. The Pedigree Chart and the Family Group Record

"Pedigree Chart Featured," *Church* News, Jan. 19, 1949, p. 21. Publication of the pedigree chart.

FAMILY RELATIONS DEPARTMENT

Parent and Child

See references in the *Teacher's Supplement.*

Chapter 21. Neighborliness

George F. Richards, "Thou Shalt Not Bear False Witness," *Church News*, April 12, 1947, pp. 5, 18.

Harold T. Christensen, "Modern Application of Ethical Principles," *R. S. Mag.*, vol. 32, Feb., 1945, pp. 123-128. Brotherhood, the key to greatness.

Editorial, "Who Is My Neighbor?" *Era*, vol. 48, Aug., 1945, p. 460.

Chapter 22. Spiritual Refreshment Through Prayer.

Editorial, "The Spirit of Prayer," *Church News*, June 12, 1949, p. 24. Values of prayer extolled.

Editorial, "If Not in the Home, How Can Children Learn to Pray?" *Church News*, Feb. 24, 1945, p. 1. Teaching children to pray at home.

Editorial, "Lesson in Prayer," *Church News*, April 24, 1949, p. 24. Prayers of of Jesus.

The Voice of Youth, "Why a Boy Should Pray," *Church News*, March 15, 1947, p. 3.

(*Continued on page* 158)

JUNIOR SUNDAY SCHOOL

Co-ordinator, Eva May Green

EFFECTIVE WAYS OF CONTACTING PARENTS

THOSE of us who accept the responsibility of teaching and guiding the children of our church in their spiritual experiences accept a real challenge.

The children who come to us each Sunday morning are children who come from homes greatly varied in the experiences they have offered to children. Children will react differently to the Sunday School situation because of different experiences and because of the attitudes of parents and the relationships of the children with their parents and with other members of the family.

They come with behavior patterns that are the result of the way they feel about other members of their families, the way they have been accepted by family members and neighborhood children.

They come with varying opportunities for hearing and singing songs, for building friendships with the best books, stories, and pictures.

They have had varying opportunities to know the world about them.

If we are to make a contribution to the lives of these children as we meet them for a short period each Sunday morning, we must know something about the background of each child. Parents are the most important source for this background information. There is no one who is more interested in helping and no one who can better help than the parents.

The home and the Sunday School have a joint responsibility for the child's religious training. They must co-operate in working out suitable experiences.

Receiving Parent and Child at Sunday School

The first important step is to establish a working relationship with the parent. Sunday School workers have an opportunity to do this with some parents as they bring their children to Sunday School. A friendly welcome and an interest in the child are always expected. An opportunity to talk over the welfare of the child and what the Sunday School can offer for his best development is advisable. For the younger child who has never been in a group situation, it is important for the parents and teacher to plan together for the child's emotional and physical security. In many situations it is advisable to consider the size of the group, size of the room, the number of teachers present, and how well the total situation might contribute to the child's best development. It is best to determine together the advisability of a parent's staying with the child and how long he should stay. Parent and teacher should plan experiences for home as well as for Sunday School—experiences that should help in the emotional and social development of each child as determined by his reaction in the group situation.

It is important that parents see a well-planned series of Sunday activities as they visit the Junior Sunday School exercises and the class period.

Planning a Conference with Parents

Some parents do not come to Sunday School. Teachers become concerned when the children of these parents do not attend regularly, when they have no interest in class activities, or when their behavior indicates a need for help.

The teacher then approaches the parents for help. This is usually done by a call to the home, by a telephone conversation, or informally as parent and teacher meet in the neighborhood. As she makes the approach, she has in mind all the positive characteristics of the child.

As parents become aware of the need for letting the child know that they appreciate his abilities and personal assets, and find someone who has caught the fine things about their child, they will respond with an interested attitude and with appreciation. In most instances such an approach gives parents an assurance—a confidence in their child—and an interest in making the Sunday School experience one of satisfaction to the child.

Working with Parents to Improve the Sunday School

Most parents will respond to an invitation to make the physical environment more conducive to spiritual experiences. Whatever the situation in the various wards, by co-operative effort it can be made more attractive and conducive to quiet and reverence.

Often a group of parents join a teacher in the study of and provision for the needs of their children.

If they invite parents into study groups, Sunday School teachers can make a contribution to a general better understanding of children's behavior and their tasks of growing up. Planning each Sunday's activities also provides such an opportunity.

Studying with Parent Groups

In this activity, teachers, too, will learn many important facts about ways of working with children and their parents.

Conclusion

It is always helpful as we plan to approach parents for their co-operation to keep in mind these points: *First,* whatever the child's problem might be, the teacher approaches the parent in a friendly and relaxed manner. *Second,* as a teacher you want help from the parent, and it is important that you listen. Encourage the parent to talk; ask for suggestions. Parents will then ask for help if they have gained confidence in the teacher.

One important contributing factor in establishing a friendly working relationship and in keeping it is for the teacher to know child behavior well enough to be of definite help to the parent. There is information available on this subject and reference is made in the manuals to helpful sources.

Teachers are also referred to *Parent and Child in the Latter-day Saint Home,* this year's manual for the Family Relations Department of the Sunday School.—*Addie L. Swapp*

Continuing this series, the article next month will be entitled "Winning the Respect and Confidence of Parents and Children."

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 152).

Heavenly Father, while we eat
Of the holy bread this day,
May it bring a blessing sweet
To each one we humbly pray.

SUPPLEMENTARY MATERIAL

The following lesson enrichment material may be used in any department of the Junior Sunday School.

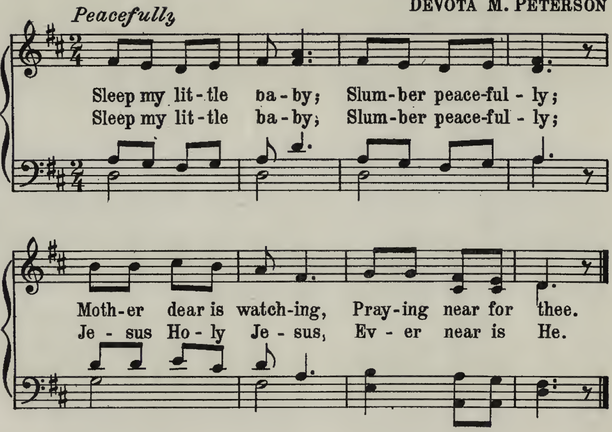
Verses that tell of the world.

Little Wind

Little wind,
Blow on the hilltop;
Little wind,
Blow on the plain;
Little wind,
Blow up the sunshine;
Little wind,
Blow off the rain.

A LULLABY

Words and Music by
DEVOTA M. PETERSON


Peacefully
Sleep my lit-tle ba-by; Slum-ber peace-ful - ly;
Sleep my lit-tle ba-by; Slum-ber peace-ful - ly;
Moth-er dear is watch-ing, Pray-ing near for thee.
Je - sus Ho - ly Je - sus, Ev - er near is He.

Daffy-Down-Dilly

Daffy-down-dilly has come up to town,
In a yellow petticoat and green gown.
—Mother Goose

A story to tell.

THE CENTENNIAL TREASURE BOX

"THE meeting is over, but I'd rather not go home right now," said Mother as she came to the car where Daddy and Elaine were waiting to take her home.

"The photographers are in the Sunday School General Board room. They are going to take pictures of the big Centennial Box and some of the Sunday School helpers. Wouldn't you and Elaine like to come up and see the box and watch them take the pictures? They are going to put many things into the box tonight and then close it. The box will not be opened again for fifty years."

Elaine's eyes shone and Daddy smiled. "We would like that, wouldn't we?" answered Daddy. Elaine's head nodded quickly. "O yes," she said.

Up in the Sunday School General Board Room everyone was friendly and happy. Superintendents of many Sunday Schools were visiting and chatting with the board members. They had attended the previous meeting to hear President David O. McKay give an inspirational talk about Sunday School work. Now most of them were staying on to see the photographers take the movies.

The photographers were busy getting their equipment ready. These pictures were very special because many people would see them later over television.

"There is the box, Mother"! exclaimed Elaine as they entered the room. "How beautiful it is! It looks so smooth and shiny. It looks as if it were made of many kinds of wood."

"That is right," said Mother. Turning to Brother Folland who was standing near them, Mother said, "Perhaps Brother Folland could tell us something about this lovely box."

Brother Folland smiled. "That box has quite a history. It *is* made of many kinds of wood from foreign countries as well as wood from different states in our own country. The box contains a piece of wood from the olive tree of the Holy Land, and a piece of wood from the stinkwood tree of Africa. The tree from which this piece of stinkwood came was one thousand years old at the time it was cut down. Also used in the making of the box were pieces of wood from Norway, Japan, Holland, and other countries. The different parts of the United States gave some wood to make the box. Florida sent a piece of wood from the cypress tree. From the Central States came a fifty-year-old piece of Missouri walnut, and from New England a board from the bird's-eye maple.

"Who made the box?" asked Daddy.

"The box was made from all these choice pieces of wood by Mr. A. W. Asper and was finished and polished by Mr. Asa S. Kienke.

"What will they put in the box?" asked Elaine.

"In just a few minutes they will put many things into the box. You just watch and find out," said Brother Folland.

Now everyone's eyes were on the picture the photographers were taking. There was Sister Lucy G. Sperry holding a lovely scrapbook. She turned over the pages of the book, filled with photographs and newspaper clippings telling the story of one hundred years of Sunday School work.

"Let's have a picture of the superintendency of the Sunday School now," said one of the photographers. A picture was taken of Brother Hill, Brother Reiser, Brother Lawrence McKay and Brother Folland.

"Just think," said mother. "They are the leaders of all the Sunday Schools all over the Church."

"President McKay," said the photographer, "will you, Apostle Widtsoe and Brother Kirkham come up now?"

"Who are they?" whispered Elaine.

"They are the helpers of President George Albert Smith."

"Now stand still just one minute," said the photographer, while he worked hard to get the arrangement of the people and the lighting just right.

After the picture was taken, President McKay laughed jokingly and said, "That was just about the longest but one of the most interesting moments of my life.

Then came the time for the box to be filled. "Look," said mother. "Some of the general board members who worked to make this a happy centennial year for the Sunday School are going to carry the things to the big box."

Soon busy hands were filling the box as pictures were taken. Into the box went the big scrapbook, lesson books, picture sets, and a bound volume of *The Instructor*.

"Now they are putting into the box the histories and stories of the ward and branch Sunday Schools and a history of the Junior Sunday School," said Mother, "and even recordings of the lovely programs and songs we heard at the April and October Sunday School conferences.

"Everything seems to be in the box now," said Elaine.

"Now it will be closed and not opened again for fifty years," said Mother.

"Just think, I will be sixty years old then," said Elaine.

After the pictures were taken mother stopped to shake hands with Superintendent Hill. He shook hands with Elaine, too. "I'm glad you and your daddy came up to see the box," he said.

Then Mother said to Elaine, "I'd like you to meet President David O. McKay."

Mother shook hands with Brother McKay and said, "I'd like you to meet my daughter, Elaine."

President McKay looked down at her in his kindly way as he shook hands with her and said, "I'm happy to meet you, Elaine. This night is something you will remember for a long time." Then turning to his wife he said, with a smile, "Elaine, this lady is my sweetheart, the one who cooks for me."

As Elaine got ready for bed that night she said, "I'm glad I could see the box closed, and I hope I'll be able to see it opened fifty years from now." —*Hazel West Lewis*

LESSON REFERENCES

(*Continued from page* 155)

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Chapter 24. Religion and Life

Lynn S. Richards, "What Will It Take to Do It?" *Church News*, Jan. 11, 1947, p. 8. Belief motivates conduct.

Mark E. Petersen, "Do You Live the Way You Pray?" *Church News*, April 12, 1947, pp. 8, 17. Consistency in our lives desirable.

Matthew Cowley, "Seek Ye the Kingdom of God," *Church News*, Oct. 12, 1946, p. 4. The importance of religion in daily life.

"Christmas Through the Year," *Era*, vol. 49, Dec., 1946, p. 771. A letter from a Netherlands family upon receipt of a box of clothing from one of the General Authorities.

GOSPEL DOCTRINE DEPARTMENT

The Gospel in Action

In *The Instructor* and other magazines may be found biographies of contemporaries of those to be studied this month.

For the May 7 lesson, Chapter 16, "Dan Jones," see photograph, *Instructor*, vol. 85, April, 1950, p. 113.

For June lessons, see the following:

Chapter 19. Pauline Phelps Lyman Photograph, *Instructor*, vol. 83, June, 1948, cover picture.

"Our Cover Picture," LaMarr Lyman Whitaker, *Instructor*, vol. 83, June, 1948, pp. 269, 299.

Also for June lessons see photographs, *Instructor*, vol. 85, May, 1950, p. 143:

Chapter 21. Isaac Morley

Chapter 22. Elias Morris

For July lessons, see photographs, *Instructor*, vol. 85, May, 1950, p. 143:

Chapter 23. James H. Moyle

Chapter 24. John Murdock

HUMOR, WIT, AND WISDOM

"Faith," declared Mike, "'tis an unthankful country this is, now. Here we Irish have done so much for the United States and b'jabers they've named only one state after an Irishman!"

His friend, Pat, raised his eyebrows, "I didn't know there was such a state, Mike!"

"Sure and have ye never heard o' that western state, O'Regon?"—*Wooden Barrel.*

The aviation instructor, having delivered a lecture on parachute work, concluded with these words: "And if it doesn't open—well, gentlemen, that's what is known as 'jumping to a conclusion.' "—*Coal Dealer*

Money talks all right. But nowadays it's becoming so very difficult to hold on to it long enough to start a conversation.

Chemistry prof (to his class): If this chemical were to explode, I'd be blown through the roof. Now gather round close so that you can follow me.

"Now," said the teacher at the end of her talk on music, "what is harmonizing, Percy?"

"The stuff you put on top of cakes, Miss."

The most disillusioned girls are often those who married because they were tired of working.

Brown was walking down the street when he saw Robinson busy cleaning the windows.

"I'd never think of doing a job like that," he said, aghast.

"Neither would I," said Robinson mournfully. "It was the wife who thought of it."

The only time a pedestrian ever has the right of way is when he is en route to the hospital in an ambulance.

"So Jack's on a motor tour. Has he written to you yet?"

"Yes, twice. Once from a police station and once from a hospital."

I REMEMBER, I REMEMBER . . .

From the Files of Leland H. Monson

The Spacious Firmament on high,
With all the blue Etherial Sky,
And spangled Heav'ns, a Shining Frame,
Their great Original proclaim:
Th' unwearied Sun, from Day to Day,
Does his Creator's Power display,
And publishes to every Land
The Work of an Almighty Hand.

Soon as the Evening Shades prevail,
The Moon takes up the wondrous Tale,
And nightly to the list'ning Earth
Repeats the Story of her Birth:
Whilst all the Stars that round her burn,
And all the Planets, in their turn,
Confirm the Tidings as they rowl,
And spread the Truth from Pole to Pole.

What though, in solemn Silence, all
Move round the dark terrestrial Ball?
What tho' nor real Voice nor Sound
Amid their radiant Orbs be found?
In Reason's Ear they all rejoice,
And utter forth a glorious Voice,
Forever singing, as they shine,
"The Hand that made us is Divine."

—Joseph Addison, *Ode*

Man who man would be must rule the empire of himself; in it must be supreme—Percy Bysshe Shelley, "Sonnet: Political Greatness."

God and Our Country

I have lived for a long time, and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men, and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

Except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel.—Benjamin Franklin, before the Constitutional Convention, Philadelphia, 1787.

THE APPEARANCES

Of the Lord Among Men

Geographically, the interests of Christians are focused on the ancient world. The settings of the Old Testament are in the lands known as "the fertile crescent"—from Mesopotamia, between the rivers Tigris and Euphrates, on the east to the Nile River on the west, with Canaan, the land bridge between. (See inside back cover, January, 1950.)

The New Testament fixes the spotlight upon the "Holy Land," Palestine, Asia Minor, and Mediterranean countries.

Something happens to one's concepts of religious history when he looks at a world map and realizes that the Lord Jesus Christ in his appearances and ministry among men was not limited by geography.

As important as it is to know all one possibly can about the history of the Lord's dealings with men in ancient times and in the ancient world, it is also important and impressive to know that He visited other ancient people in other parts of the world.

The Book of Mormon shifts the spotlight to the Western Hemisphere. If one has an adequate understanding of the purpose and power of the Lord, it becomes readily understandable that He could visit and minister among the ancient inhabitants of the Americas.

The Book of Mormon owes its existence to its purpose as another witness to the world that Jesus is the Christ, the Saviour of the world. Its value to mankind is derived from the nature and extent of its evidence.

The world map is also an index to a third occasion for the Saviour's appearance to man upon the earth—the occasion in western New York state when he appeared to Joseph Smith and ushered in the restoration of the fulness of the gospel in modern times.

Since the Lord is the All-Knowing, All-Wise, All-Powerful, Creator, He can move at will, unlimited by space or time, and reveal Himself to men and speak to them as He pleases in furtherance of His purposes and plans for bringing to pass "the immortality and eternal life of man."

The Latter-day Saints proclaim to the world that the Lord Jesus Christ has spoken again and revealed Himself to the man, Joseph Smith, who became the human instrument for the restoration of the fulness of the Gospel in modern times.

The map of the world with spotlights focused on the three known areas of the Lord's appearances among men becomes a representation of His power and purpose and plan for the exaltation of men. —*A. Hamer Reiser*

> An abridgement taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations— . . . —Book of Mormon, title page.

Opal L. Cook

HE PUTS JOY INTO TEACHING

"ALL children are much alike. If one class is succeeding and another is not, you can't blame it on the pupils."

CLYDE FREE HANSEN
Tutors tomorrow's teachers.

Those are the words of soft-spoken, graying Clyde Free Hansen, who manages a heating appliance business in Salt Lake City. He is a businessman, but he also knows what he is talking about when it comes to Sunday School teaching, for Clyde Hansen has been a stake teacher trainer for nearly fifteen years. And more than that, he has also served as a Sunday School teacher, and as ward and stake superintendent.

Brother Hansen has a burning desire to make Sunday School teaching more enjoyable for everyone. He knows that when teachers enjoy their work there is less turnover in faculties, and teaching is much better. And that is a big reason that he continues his teacher training instruction. Another is, "I like it better than anything else I've ever done."

Church members in Highland Stake in Salt Lake City seem to enjoy his teacher training classes, too. He has seen more than five hundred of his pupils graduate. From the group have come bishops, members of general and stake boards, missionaries, and of course ward workers by the scores.

Recently a former pupil stopped Clyde Hansen on the street, saying something like this, "I can't thank you enough for the joy and satisfaction that you've enabled me to have in teaching—much more than I ever had before."

He has had "dozens" of similar comments from other former teacher trainees.

During World War II, when he was residing for a brief time in Yakima, Washington, a former pupil wrote him, saying how she would have liked Brother Hansen to speak at her missionary farewell. He obliged by boarding a plane for Salt Lake City. En route he was "bumped off" because of war priorities. But he continued by bus to meet the appointment.

He tries to make his teacher training class as much like a regular Sunday School class as possible. There is a president, vice-president, and secretary. A committee is named to look after enlistment, including inquiry about ill class members. Another committee plans entertainments (usually about two during the course, which runs about six months). Brother Hansen uses his own blackboard, measuring eight by three feet in writing area. Another similar board he keeps at his home, using it for lesson preparation and for his discussions at ward faculty meetings, which he frequently conducts.

He follows the outlined courses of the general board, his textbook stand-bys being John T. Wahlquist's *Teaching as the Direction of Activities,* Adam S. Bennion's *Principles of Teaching,* and Howard R. Driggs' *The Master's Art.* He also consults about thirty other texts.

"It isn't often I get by with less than three hours preparation for a lesson," says Clyde Hansen, even though he has been teaching the course these many years. "I like to spend around five or six hours in preparation." He tries to keep his presentations always fresh with new material.

Classes are held at 11 o'clock Sunday morning. He has on occasion had a ward Sunday School superintendent attend. The best method for recruiting teachers, he finds, is by working through bishops and ward superintendents. They are urged to "call" class members. Clyde Hansen stresses proper beginnings. "I find ninety per cent who attend that first class session will follow through," he observes. "And fifty per cent who come in later drop out."

Clyde Hansen attended his first Sunday School as a lad in the old Brigham Young farmhouse in Salt Lake's Forest Dale Ward. He recalls that it had a porch all around its adobe walls and that it was then the property of George M. Cannon, who about that time was named to the Sunday School General Board. One of the teachers Clyde Hansen remembers best is Adele Cannon Howells, daughter of George M. Cannon and now general president of the Primary Association.

Brother Hansen's first Sunday School position was that of Sugar House Ward superintendent, when he was about twenty-one years of age. Later he taught in Highland Park Ward Sunday School, and served as assistant in the Granite Stake superintendency and later as superintendent.

Clyde Free Hansen has been a stalwart in the Sunday School cause. He understands its functioning well. He knows that teacher training has power. He realizes that it can bring unbounded joy to teachers—and, even more important, to the pupils as well.

—*Wendell J. Ashton*